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ON

AS SET FORTH

IN THE BOOK OF ROMANS

NORMAN B. HARRISON

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His Salvation

As Set Forth

In The Book of Romans

By

NORMAN B. HARRISON, D. D.

Pastor, Bible Teacher and Evangelist
Author of *His in Joyous Experience*

Second Edition
Revised and Enlarged
(6th Thousand)

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FOREWORD

Dedicated to the glory of God and the good of fellow-man, this little volume undertakes to elucidate the book that is conceded to be at once the most profound ever penned and the most fundamentally essential to an understanding of the Christian faith. It is prepared and sent forth with

A Four-Fold Purpose

Partly—To respond to numerous requests for these studies in print.

Partly—To secure for these great truths—by their entrance through eye-gate, changing the hearer into a reader—a greater permanence of impression than results from a passing oral presentation.

Partly—To give full-rounded treatment to a book whose tremendous teachings merit more complete consideration than can be accorded in a brief series of popular evangelizing lectures. But

Supremely—To help herald the praises and restore the glory of Him "who loved us and gave Himself for us," which can result only when men understand, appreciate, and appropriate His Salvation.

A Four-Fold Arrangement

While the treatment follows the natural five-fold division of the book (seven with Introduction and Conclusion), the material under each division is given a four-fold grouping:

1—*Outline.* A detailed outline is given, by divisions, which aims to furnish the basis for an accurate analysis of the Apostle's thought throughout, and thus lead the reader into a fuller, first-hand familiarity with the book.

2—*Chart.* A series of charts seeks to correlate and exhibit to the eye the essential truths of each division and the progress of teaching from the beginning to the end.

3—*Note.* This feature is designed to clear away any possible lack of understanding, or misunderstanding, in connection with the text itself, and to set forth, often in

tabulated form, such correspondences and differences as may prove helpful.

4—*Comment.* Designed to enforce and apply the great cardinal themes, doctrines, and duties of Salvation.

(A suggestive adaptation of these studies to Bible Class use will be found at the close—Supplement B.)

Romans and the Tabernacle

A study of Romans in the light of the Tabernacle leads us to the conviction that the Holy Spirit, either consciously or unconsciously to Paul, guided the writing after the pattern of the Tabernacle; hence a supplement is appended containing an outline of Romans in terms of the Tabernacle. This supplementary outline will serve to substantiate certain positions taken in the treatment of the book.

A Single Request

The results to the reader will prove comparatively meager and disappointing, we fear, unless this one request is heeded, namely, to read, and re-read the book of Romans until its subject matter is familiar, praying the Holy Spirit to make each passage of its successive pages plain, looking upon this little volume as a mere guide-book placed in the hands while journeying through the King's realm of Grace and Glory, the better to enjoy its beauties and realities.

That this volume does not read like fiction, we are well aware; were it to do so, it would be untrue to the profound reasonings of the Apostle Paul. Readable, we trust it is; but its greater service is as a guide to study. (Hence the series of lessons appended.) Its most valuable feature, doubtless, is its series of outlines, covering every verse of the Epistle. The one who reads with open Bible, and constant reference to passages cited, will, we humbly trust and pray, be repaid a hundred-fold.

The Author.

CHAPTER I

PRELIMINARY SURVEY

A General Outline

The Epistle to the Romans has five great divisions, dealing with five great subjects essential to the unfolding of its theme. We divide and designate them as follows, giving to each a double terminology—**doctrinal** and **practical:**

DOCTRINAL		PRACTICAL
Condemnation	1:1—3:20	Sin
Justification	3:21—5:21	Salvation
Sanctification	6, 7, 8	Separation
Dispensation	9, 10, 11	Sovereignty
Glorification	12:1—16:27	Service

Note

Of purpose the above ignores, for the time being, the Introduction and Conclusion. Just ten words that comprehend the whole book. With these ten words we grasp at once both the main divisions and the essential contents and concepts.

The one set of words sheds light upon the other. Thus:

Condemnation is caused by Sin.

Justification is the method of Salvation.

Sanctification involves and issues in Separation.

Dispensation is the expression of divine Sovereignty.

Glorification is the objective of Service.

Comment

Comment upon the above assumes the nature of a request. May we not prevail upon the reader to go no further until, using these suggestive words as a guide, the epistle is read and re-read. Only in this way will the Holy Spirit be able to impart original and first-hand impressions of its truths. Read prayerfully, asking Him for His mind throughout. Read until He has typed the text into your mind, as the basis for inducing new conceptions of truth as the study advances. It is the road to the only worth-while originality in Bible study.

Then practice THINKING THROUGH the book, section by section, truth by truth, even page by page. Aim to always

use the same copy, or edition, of the Bible, to profit by the law of association. School yourself to make use of the night watches for this MENTAL READING of Romans (Ps. 1:2). Do not be content until you can think through the entire book. If you will do this, you will always thank this little volume for having insisted upon it. Romans will become yours, and you will become HIS.

CHAPTER II

GOD'S METHOD OF MAKING MEN GOOD*

Getting a Grip on the Book

This we conceive to be the practical import of the God-given exposition of His Salvation in the book of Romans. The title fits the epistle. It is the systematic setting forth of a method—a method God has adopted in infinite wisdom and love, has executed at great personal sacrifice, is now operating with heaven-sent power, and will climax in a triumph of glory.

This chapter has set for itself the task of tracing "God's Method of Making Men Good" through its successive stages of application to the direst need and the most difficult problem of human life—that of sin in all its implications.

But man has his own method—to the exclusion of God's. And pride of achievement prompts him to follow his own method, though to a sad and bitter end. How slow he is to acknowledge its failure. Man's program is made up of morality, education, culture, refinement, self-development, self-effort, even religion. In Romans the Holy Spirit argues the insufficiency of man's method, in toto, by showing God's method to be: absolutely necessary (Division I); alone sufficient (Division II); alone efficient (Division III); (the Jews' experience illustrates the futility of any other method) (Division IV); and productive of practical goodness of life (Division V).

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* In seeking a title descriptive of the entire book we have selected this verbiage as best suited to convey to the popular mind, in simple non-technical language, the full "reach" of His Salvation; that back of, and beyond, the mere experience of "being saved" is a carefully conceived "method" of God, having its root in the fact of "no goodness" in man (Div. I), and finding its fruit in a four-fold resultant of "goodness": God-ward—in a new "righteousness" in His sight (Div. II); Self-ward—in a new "holiness" of heart and life (Div. III); Jew-ward—in a new restoration to faith and favor (Div. IV); Neighbor-ward—in a new "worthiness" of walk in all social relationships (Div. V).

Teaching by Chairs

Note

This simple, kindergarten mode of visualizing has helped many to grasp at a glance the numerical divisions, the significance of each, and the sequence of the whole.

Note the numerical divisions. Repeat them until the rhythm fixes them in mind beyond uprooting—"Two-and-a-half; two-and-a-half; three; three; three-and-a-half." Realize that it has become yours. You need never forget it.

Form the mental habit of thinking of Romans always in terms of these numerical divisions and names. They will prove themselves of permanent value as an aid to keeping its contents clearly and analytically in mind.

While these numerical divisions are entirely accurate, they purposely take no account of the Introduction and Conclusion. This is reserved for a later study, when we will find that the Introduction deducts a half chapter from the first division, and the Conclusion adds a chapter and a half at the close of the Epistle. (See *Chart*, page 24.)

The center chair is larger, picturing the fact that here the high-water mark of teaching is reached—the keystone in the arch of Salvation.

The names chosen for the chairs are practical ones, of interest to every one. They summarize the essential teaching of each division, and set forth the simple steps involved in the divine method of saving and transforming human life. Their interrelation appears more clearly in the following arrangement: (Treating Division IV as parenthetical, for the present, Israel's chair is placed to one side to illustrate their set-aside condition.)

We tabulate the teaching of the four chairs as follows (1, 2, 3, 5 refer to the chairs so numbered):

1	2	3	5
WHAT WE ARE IN OURSELVES	WHAT HE HAS DONE FOR US	WHAT HE IS DOING IN US	WHAT HE LONGS TO DO THRU US
No Life Left In Us	His Life Given For Us	His Life Given To Us	Our Life Lived For Him
No Righteousness In Us	His Righteousness Imputed To Us	His Righteousness Imparted To Us	His Righteousness Radiated By Us
Shows The "Why" Of Salvation	Shows The "How" Of Salvation		

THE "WHY" OF SALVATION (1). Every one is born sitting in the first chair. Division I is devoted to proving this proposition. It shows what man IS and, therefore, DOES—his NATURE and PRACTICE constituting a UNIVERSAL NEED of Salvation.

THE "HOW" OF SALVATION (2, 3, 5). God's method of meeting man's need—it is thoroughly planned, thought out, and wrought out. It is the only plan God has for getting men out of that first chair estate. Divisions II, III, V set forth the three phases of His method. And these in turn may be gathered into a two-fold grouping: objectively (2)—independent of us, a provision as universal as sin itself; subjectively (3, 5)—dependent upon us for embodiment, wrought out in us, and expressed through us. We tabulate as follows (2, 3, 5 refer to the chairs so numbered):

2	3	5
Objective	Subjective	
	Impression	Expression
For Us	In Us	Thru Us
A Past Perfect Provision	A Present Progressive Process	A Present and Prospective Program

MORE THAN A METHOD—A PROGRAM. (1) God did what He did by His Son, a perfect provision "for us" (Division II), because (2) He was prepared to follow it with a further work by His Spirit, working "in us" a holiness of life and character in keeping with our new position as sons (Division III), and thus (3) to accomplish His purpose that "through us" as sons (just as through His first Son nineteen hundred years ago, so now) His righteousness and glory may be manifested among men—a purpose He will never forego till the finished program sees His praise enthroned in all the earth (Division V).

EXPRESSED EXPERIMENTALLY. These three phases of Salvation already stated in terms of His relationship to us—"For Us," "In Us," "Through Us," may now be phrased in terms of our relationship to Him—"Unto Him," "In Him," "For Him." "To," "In," "For," the simplest prepositions in our language for the greatest proposition in all creation.

1—WE ARE TO COME "UNTO" HIM. (Chair 2.)

> "Come unto Me, all ye that labor and are heavy laden (Chair 1), and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29). "Look unto Me, and be ye saved, all the ends of the earth" (Isa. 45:22).

As God's appointed object of saving faith, we are to come (look) "unto" Him; and so coming, so looking, we are justified (Division II).

2—We are to Live "In" Him. (Chair 3.)

> "Life in Christ Jesus" (Rom. 8:2). "Therefore, if any man be in Christ, he is a new creation" (2 Cor. 5:17). "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John 15:4).

The only possible way to live the Christian life is to live "in" Him, even as He, from the time we believe on Him, comes to live in us; and so living, we are sanctified (Division III).

3—We are to Work "For" Him. (Chair 5.)

> "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

As we let His life in us find expression in a consuming purpose to be spent for Him in service, He is glorified (Division V).

CHAPTER III

SEVEN STEPS IN SPIRITUAL PROGRESS

Letting the Book Grip Us

The purpose and aim of this chapter is to bring us into the stream of the spiritual power of His Salvation. It flows for each and every one of us through the pages of this wonderful book. The Holy Spirit wrote this paper-and-ink epistle concerning His Salvation that He might transfer its truths to us who read, that so we might become "the epistle of Christ . . . written not with ink, but with the Spirit of the living God—known and read of all men" (2 Cor. 3:2, 3).

What a privilege! What a marvel! Are we willing, just now, to offer our lives as the parchment, yielded to His hallowed purpose, that He may transcribe upon heart and life, step by step, the great truths of His Salvation? thus to become His Twentieth Century Edition of the Book of Romans, that men may read, in the freshness of the language of life—in the home, on the street, in society and business—and thus reading, they too will be transformed (2 Cor. 3:18, R. V. text and margin).

In our Preliminary Survey (Chapter I) appear five practical names for the divisions of the book:

1—Sin.
2—Salvation.
3—Separation.
4—Sovereignty.
5—Service.

In Chapter II we saw that the central division is the keystone of the arch. Its truths hold the key to all genuine Christian experience. What is shown to be POSSIBLE in Division II, in Division III becomes ACTUAL—real and vibrant in human life. Then, for our present purpose, we must amplify—and thus magnify—these central, secret-holding teachings concerning Christian experience.

In Galatians (quite kindred in spirit to Romans) Paul has compressed into three terse phrases, personal and experimental—a very precious fly-leaf from the spiritual biography of a notably successful Christian—the same essentials of Christian experience which are here expanded into the teachings of three chapters: Romans 6, 7, 8. The three phrases not only correspond to the three chapters; they furnish the focal points of each. Thus:

Gal. 2:20 (R.V.)		**Romans 6, 7, 8**
1	"I have been crucified with Christ";	Rom. 6 — Shows the philosophy of the Cross; Believers crucified with Christ; Calls for SURRENDER to this fact.
2	"It is no longer I that live";	Rom. 7 — Shows SELF struggling to live a good life but acknowledging defeat because of sin in us.
3	"But Christ that liveth in me."	Rom. 8 — Shows the SPIRIT bringing victory to the new life in Christ because of Christ in us.

Selecting the significant words, "Surrender," "Self," "Spirit," we see unfolding to us the seven steps in spiritual progress:

1—SIN.
2—SALVATION.
3—SURRENDER.
4—SELF.
5—SPIRIT.
6—SOVEREIGNTY.
7—SERVICE.

1—Sin

Comment

This is the first step of life. It was taken FOR us, in our birth, when born into a sinful race as lineal descendants of Adam. It was taken BY us, in the normal, natural expression of fallen human nature. We must remember: We do what we do because we are what we are. Sin is natural in its character and racial in its extent.

But what is sin? It means "missing the mark" (Greek—*hamartia*). It carries the idea of a standard. The standard is God and His glory. "We have all sinned and come short"—of the goodness of our neighbor? No—"of the glory of God." Why compare ourselves with our neighbor? He is not our standard. He may be shorter, but we also are "short." There may be a difference; but only in degree, not in kind. The man who drowns in a bathtub-full of water has nothing whereof to boast over the man who drowns in an ocean-full. Both are dead. They have both lost the essential, life. So God declares that all have sinned; they have come short of His glory; they have lost life; they are now "dead in trespasses and sins"; and are "worthy of death" (1:32) as a finality.

2—Salvation

Sin and Salvation are counterparts; the one fits the other.

SIN—Man's Need of Salvation.

SALVATION—God's Remedy for Sin.

The Holy Spirit, promises Jesus, "will convict of sin (1), and of righteousness (2)." This latter He is now bringing to view. We are saved by His righteousness, taking the place of our unrighteousness and made available to us in His death. "Him who knew no sin, He made to be sin (a sin-offering) on our behalf; that we might become the righteousness of God in Him" (2 Cor. 5:21).

The only explanation that explains the death of Jesus—wholly righteous, the one man of all ages who did not deserve to die—is that He died for us who did deserve to die. Listen, as God interprets the death of His own Son:

> "Surely HE hath borne OUR griefs, and carried OUR sorrows . . . But HE was wounded for OUR transgressions; HE was bruised for OUR iniquities; the chastisement of OUR peace was upon HIM; and with HIS stripes WE are healed. ALL WE like sheep have gone astray; WE have turned every one to his own way; and the Lord hath laid upon HIM the iniquity of US ALL" (Isa. 53:4-6).

Note in every phrase how our sin relates "us" to "Him." "It was for us He groaned and suffered there." My sin nailed Him to the Cross.

What added guilt through my participation in this awful crime! Unless—instead, faith claims that Cross as my Salvation from all sin's guilt, this included.

How simple the step becomes. Just to accept God's purpose in the death of His Son, namely, that it should stand for my death. Just to acquiesce in the transfer of my sin and guilt to Him. God has already done it. Will I accept of it? He has drawn up the agreement of transfer; He has signed it as Party of the First Part, in His own blood. He waits for my signature, as Party of the Second Part, to make it a finished transaction. If I do not sign, if I refuse the whole proposal, there is no transfer. My sin and guilt remain my own.

> "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth (continues to abide) on him" (John 3:36).

God's righteous wrath for your sin rests where? On "Him"? or on "you"? To choose with God to let it rest on Him, His appointed sin-bearer—this is the simple step from Sin to Salvation. Tell Him you do; and it is DONE.

3—Surrender

This is the step that alone makes Salvation personal and actual to me. Through Surrender the power of His death and resurrection flows into my life as a personal possession. The sequence is this:

Rom. 3:21—5:21 tells us: He died for us.

Romans 6 tells us: We died with Him.

This philosophy of the Cross (reserved for later exposition) lies at the root of Christian living. We must understand and appreciate it as a philosophy, only to appropriate it as a fact personal to ourselves.

> "Even so reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus" (6:11 R. V.)

Having thus surrendered to the fact of death to sin and life to God, what shall we do with this new-found resurrection life? Surrender it to God who gave it, whose also it is.

> "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (6:13).

This means taking our own hands off, since the life now is His, and putting ourselves into His hands that He may work His will in us. The step forward may be stated thus:

What He DID FOR US (2)—removed Sin's PENALTY.

What He DOES IN US (3)—removes Sin's POWER.

4—Self

Self was proved in Division I to be under condemnation, unable to live a good life. But, having become a Christian, Self feels that it must now endeavor to lead a better, yes, a good life. How altogether prevalent this error is among Christians—saved by divine power, yet attempting to live by human effort!

Chapter 7 is written seemingly to show with what difficulty we put into actual practice the philosophy of Chapter 6. "Alive in Christ" (6:11) Romans 7 reverts to the human personality, in which "dwelleth no good thing" (7:18). "I"—"I"—"I," 38 times repeated, is its single resource ("Spirit" is never mentioned). Yet Self's best efforts spell failure and defeat. It is a wearisome struggle. Christian, this chapter was placed here as a warning to you, that you might never be tempted to try it. "I" cannot live a Christian life. More, God does not ask it.

Finally persuaded of its futility, the struggle ends in self-effacement.

> "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (7:24, 25).

Self has caught a vision of the sufficiency of Christ. "Self" disappears; "Spirit" takes its place. Effort gives way to power; defeat to victory; miserableness to joyousness. Christian, quickly, eagerly, take the next step (Chapter 8).

5—Spirit

Out of the Self-life into the Spirit-life. The moving personality has changed. Twenty-one times the word

"Spirit" is used ("I" not once) to portray the new life characterized by the reality of His presence and power. He has brought to fruition the "life in Christ," a Vine-and-Branch relationship. "I in you and ye in Me."

What shall we call it? "The Surrendered Life"—that is our part. "The Spirit-filled Life"—that is His part. We surrender; He takes possession. We yield; He takes control. We present ourselves to Him; He accepts and uses. It is no myth, no dream, no fancy, no reaching out after an impersonal ideal. He has brought the Christ of glory down into the home of my heart, and Light has dispelled the night. The phantoms of unreality have fled before His presence. A new life! A glorious freedom! A divine empowering!

"Once I tried to use Him;
Now He uses me."

Holy Spirit of Christ, be Thou in me everything Thou hast purposed and promised of victory over sin and self.

6—Sovereignty

We have come to a step to be avoided. The story of Israel's setting aside is the story of God's Sovereignty over His own. The lesson is one of warning. If God will be sovereign over His Old Covenant people, how much more over those whom He has "bought with His own blood"? He will be. We refuse Him His right at infinite peril.

Was Israel set aside? The Scriptures focus the lesson of this sovereign disapproval and rejection upon our own lives:

> "Now these things happened as types for us, to the intent that we should not . . . as they did . . ." "Now all these things happened unto them as types; and they are written for our admonition" (1 Cor. 10:6, 11).

And Paul prefaces the recital, as by a sort of sermon text, with a personal care lest he himself come into a similar discard:

> "Lest that by any means, when I have preached to others, I myself should be a castaway" (Greek—fail of approval) (1 Cor. 9:27).

Christian, beware of a self-willed, self-determined life. The shores of the Christian centuries are strewn with those who have made shipwreck through steering a self-charted course. Make sure the Master of the ship is at the helm. Preacher, teacher, spiritual leader, rank-and-file believer, God has a personally marked-out pathway for your feet (Eph. 2:10). Do not tempt Him to set you aside through some self-seeking; through some sin of unbelief and consequent disobedience; through some lack of surrender; through some failure to be supremely concerned with knowing and doing His will; through some parting of pathways between Himself and you—discarded because you are not listening to His voice and He cannot have His way with you.

Rather, as is the clay, plastic in the potter's hand, resolve to be in His hand. Say to Him, now, this very day:

"Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter,
I am the clay.
Mould me and make me
After Thy will,
While I am waiting
Yielded and still.

"Have Thine own way, Lord!
Have Thine own way!
Search me and try me,
Master, today!
Whiter than snow, Lord,
Wash me just now,
As in Thy presence
Humbly I bow.

"Have Thine own way, Lord!
Have Thine own way!
Hold o'er my being
Absolute sway!
Fill with Thy Spirit
Till all shall see
Christ only, always,
Living in me!"

7—Service

The last step is the outworking of "His Salvation" in Service—such service as only a redeemed soul can render. Up to this point we have been required to do nothing, nothing but believe, and yield. Now, having believed, and having yielded, all previous steps prepare for and culminate in the final one of Service.

"I beseech you therefore . . . by the mercies of God" (12:1). What mercies? All these saving, sanctifying mercies; all that has preceded; God's whole unified scheme for making men good.

Until His saving grace has registered and wrought its transforming work in our lives, how little there is that we can do for God. We are incapacitated. But now, made new, made over, made responsive to His will, surrendered to and energized by His Spirit, what can we not do?

How much there is to be done! His Salvation is little known, less understood, and still less applied. We are left in a world of need—to serve. The Father has surrounded us with a society, the majority of whom are unsaved, charging us: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16).

This life-long "step" is that others may walk in the light of His life in us, God serving Himself through us to their present and eternal good, till travelling days are done.

In conclusion, let us bring together and link in close sequence the second and last steps: The Gift of Salvation and the Gratitude of Service.

Receive Salvation—As a Gift (God's to Us).

Render Service—Out of Gratitude (Ours to God).

The writer was once calling upon a woman who had been reared a Catholic. To illustrate to her the way of salvation apart from works, we said, "Suppose I take from my pocket a costly gem, and say to you, 'Is it not a beautiful jewel? It cost me ten thousand dollars. Would you not like to have it?'" Then we said, "Suppose you replied,

'Yes, indeed, I would. Wait a minute.' And you went upstairs, returning after a search with fifty dollars in your hand; and you say to me, 'It's all I have; I'm sorry it isn't more, but I do want that jewel.'" Then we said, "What would I think of that? Cost me ten thousand dollars; you know that, yet you offer me fifty dollars for it. It would be an insult. Keep your fifty dollars. If you want the jewel, take it as a gift; otherwise, leave it alone."

She saw the point and, kneeling in prayer, she accepted His Salvation, purchased at so great a cost, simply and solely as a gift. Then to show the place of works, and the fact that now she had an all-sufficient motive for service, we said, "Now, suppose, on going home, I find my little girl dangerously ill (she was a nurse, hence the illustration), and I phone you, 'Mrs. So-and-So, my little girl's life is in peril; will you not come and care for her?' And you reply, 'I'm sorry, but I'm very busy (enumerating things you want to do); I cannot conveniently come.' And you refuse me. 'But listen! I freely gave you the ten thousand dollar jewel. It did not cost you one cent. And now that you have an opportunity to render me a service in return, I was sure you would do it, oh, so gladly, out of sheer gratitude.'"

What ingratitude! Yes. But, Christian, can you not see yourself? Just so you received God's priceless gift—Eternal Life. He gave it to you. And, so giving, He trusted you implicitly that, moved by the motive of sheer gratitude, you would find His service your constant delight, your very meat and drink, counting it your chief business in life, letting it command the unmeasured, unstinted, undaunted endeavors of your whole being, head, heart, and hand. May it be even so!

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave My life for thee,
What hast thou done for Me?"

CHAPTER IV

THE INTRODUCTION AND THEME

ROMANS 1:1-17

Outline

The Introduction—1:1-17.

1—Paul and His Gospel, 1:1-7.

a—PAUL, servant and apostle, called and separated (1).
b—THE GOSPEL he represents (1-7).
From God—its source (1).
Through the prophets—its channel (2).
Concerning the Son—its contents (3, 4).
For all nations—its objects (5, 6).
To all saints—its subjects (7).

2—Paul and His Readers, 1:7-15.

Salutation of grace and peace (7).
Thanksgiving for them all (8).
Prayer for them always (9).
Petition concerning coming to them (10).
Desire to minister to them (11-13).
Obligation to all men (14).
Readiness to preach to them (15).
Conviction of the Gospel's worth to all men (16a)
inspires his statement of

The Theme, 1:16, 17.

The Gospel of Christ:

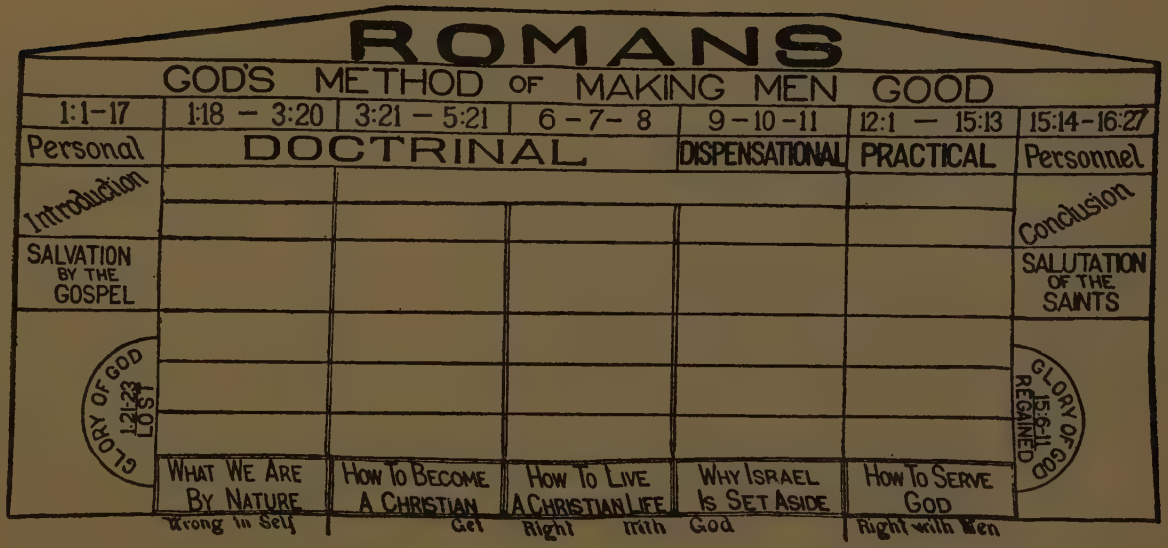
Its Power—"The power of God."
Its Purpose—The "salvation" of men.
Its Availability—"To every one that believeth."
Its Universality—"Jew and Gentile" (whole race).
Its Character—A "revelation" (not a reasoning).
Its Content—A "righteousness of God" (not man's).
Its Operation—
It is Progressive—"From faith to faith."
It is Practical—"The righteous shall LIVE by faith."

Chart: Introductory Section. See following page.

This is the first of a series of charts which will be progressively filled in, section by section, as we advance in the studies.

Note in this Introductory Chart:

The numerical divisions, giving chapter and verse. Here for the first time are shown the INTRODUCTION and CONCLUSION.



SECTIONAL CHART—INTRODUCTORY

The three general divisions: DOCTRINAL, DISPENSATIONAL, PRACTICAL.

The five main divisions, to be built up one at a time.

The names given to these divisions, at the bottom of the chart. And especially for our present study,

The INTRODUCTION, in its correspondence to the Conclusion.

1—Paul and His Gospel, 1:1-7

Note

The three personalities essential to the Gospel are: Servant (1), Son (3, 4), Saints (7). Link them up in your Bible.

"Servant" is Paul's personal relation to the Son; "Apostle" is his official relation. The one precedes the other. By his own voluntary attitude, a servant; by the Son's official act, an apostle (5).

The words "*to be*" (1, 7) are italicized because they are not in the original; they should be omitted. Paul is "called (and already is) an apostle." Believers are "called (and already are) saints."

The Sonship of Jesus Christ our Lord has two phases and stages (3, 4):

1—"According to the Flesh": Incarnation—Humiliation.

2—"According to the Spirit": Resurrection—Exaltation.

Comment

SERVANT, SON, SAINT form the vital links in God's endless chain of salvation. As the Servant lifts up the Son (John 3:14, 15) men are drawn to Him and, believing, become Saints. When they as Saints yield their lives to Him to become Servants, through them the Son brings still others into Sainthood. And so the Spirit forges the chain, link by link:

Servant — Son — Saint —— Servant — Son — Saint — Servant — Etc.

Dear reader, how many links have been added through your service? Or, is it possible that the chain has been

broken at your life? None others linked to Him through you? Your neighbors and friends not vitally "chained" to Him? Then become His "Bond-Servant" (for such is the Greek) today, NOW. Give Him the mastery of your life for service.

THE RESURRECTION SON. Son of God He never ceased to be, but in becoming man, in His Incarnation, His deity was obscured, veiled by His humanity (3). Now, in His Resurrection, this veil no longer obscures; He is openly "declared the Son of God with power" (4).

Nor, having become man, does He ever cease to be the Son of Man. For Him, Son-of-God—Son-of-Man in indissoluble union, a new and added glory in Exaltation awaits. See Rev. 1:12-18.

This unique Sonship is traced in Scripture to the triumphant "day" of His Resurrection: "Thou art My Son; this day have I begotten Thee" (Ps. 2:7 with Acts 13:33). And from it new vistas of glory for the Son unfold, for the Father further addresses Him: "Ask of Me and I will give Thee the nations for Thine inheritance" (Ps. 2:8). This acquired glory of the Son becomes one of the great themes of Scripture (e. g., Phil. 2:9-11; Heb. 1; Rev. 5)—a triumph and glory in which we share (e. g., Rev. 2:26, 27; 3:21).

SON AND SONS. The "power" by which He was "declared the Son of God" (4) is the same "power of God" innate in the Gospel (16) by which we become the sons of God. Read Eph. 1:19, 20. Hence, and this we must see and comprehend, the Gospel in the Book of Romans becomes an exposition of the transfer of His resurrection life and triumph to us. To live that new resurrection life of Christ—that is the Christian life. (Direct references to the resurrection are found in 1:4; 4:17, 24, 25; 5:10; 6:4, 5, 9; 7:4; 8:11, 34; 10:9).

2—Paul and His Readers, 1:7-15

Note

THANKSGIVING AND PRAYER (8, 9) are a vital part of Paul's ministry. It is a form of pastoral faithfulness that flows out in an unfailing stream toward all the churches. References to it mark the opening of most of his epistles, and are worthy of study: Rom. 1:8-12; 1 Cor. 1:4-8; Eph. 1:15-23; Phil. 1:3-11; Col. 1:3-14; 1 Thess. 1:2, 3ff; 2 Thess. 1:3, 4, 11, 12.

Paul's special yearning toward the Romans, whom he has never seen, may be summarized thus:

Object (10-12); Obstacles (13); Obligation (14-15).

Comment

A CALL TO ALL. Men and women Paul-like in spirit are greatly needed today, men who will with thanksgiving and prayer accept spiritual concern for the Church (2 Cor. 1:24) and "for all saints" (Eph. 6:18). This call to "pray" and "watch" issues from the Spirit. It requires no action of an "official board," etc. If you are a "servant" (1:1) it means you. Begin at once. But read the call attentively:

> "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

Faithfulness in this task will engender also a sense of world-indebtedness such as Paul had. Then some day the same Spirit who separated him for his wonderful work (Acts 13:2) may similarly commission you.

The Theme, 1:16, 17

Note

Phrase by phrase, the *Outline* gives the salient words of "The Gospel": "Power"—"Salvation"—"Believe"—"Revealed"—"Righteousness"—"Faith"—"Live." Seven great words. In them lie the great themes of the Epistle.

"FOR"—"FOR"—"FOR." The first "for" explains the eagerness of this unashamed advocate of the Gospel; the second "for" shows his sufficient reason for this unashamed attitude in the Gospel's wondrous adaptation to the needs

of the entire race; the third "for," his reason based upon the nature and practical outcome of the Gospel itself.

This theme is the proposition of the Epistle; the entire book is its development and proof. Startlingly complete evidence of this may be found by tracing the recurrence of its great words throughout its pages. Someone has done so and declares that they occur no less than 462 times.

Comment

"I AM NOT ASHAMED OF THE GOSPEL." The Gospel of Christ, however suffused with divine power, must have the human personality as a "sub-station" through which to flow. This conveys it, vitalized, unimpaired by the passing of the centuries, to the men of our own day. It becomes a "direct current" to human hearts. When Christians withhold personal testimony to personal experience of the Gospel's blessing and power, they "short-circuit," and the whole system becomes "grounded" in impersonal moralities and earthly philosophies.

If believers today possessed Paul's understanding of the Gospel, they would soon be possessed by his enthusiasm for the Gospel. Then—happy day—it could not longer continue to be counted the powerless thing it has come to be in so many places.

The Gospel is not only for all men but for the whole of man. Its message of transforming power must speak persuasively to the mind (12:2); filter pervasively down into the heart (5:5; 6:17); and flow unceasingly out into the life (1:17 *et al.*).

CHAPTER V

GOD'S ARRAIGNMENT OF MAN—AN X-RAY EXHIBIT

ROMANS 1:18—3:20.

This division presents a court scene, in which God as the Judge of all the earth summons its people before Him and tells them just what He sees in them—findings which cause Him to charge them all with sin. The basis of the arraignment is the contrast between what they are—fallen into sin, and what they were made to be—created in the Glory of God (1:18-32).

Opportunity for a hearing is accorded both Gentiles (2:1-16) and Jews (2:17—3:8) in which their special pleas of not coming under these charges are reviewed and answered, clearing the way for a verdict from the Judge that is both unequivocal and incontrovertible (3:9-20).

Outline

I—Man's Lack of Righteousness: Condemnation, 1:18—3:20.

Shown to be sinful by nature and practice.

1—God's Arraignment of Man, 1:18-32.

a—Man's Inexcusable Forsaking of God's Glory (18-23).

b—Man's Inevitable Corrupting of his ways (24-32).

UNDER WRATH (18).

Because

(1) They changed the GLORY OF GOD into idolatry (19-23).
God gave them up to an unclean heart (24).

(2) They changed the TRUTH OF GOD into a lie (25)
God gave them up to vile passions (26, 27).

(3) They gave up the KNOWLEDGE OF GOD (28)
God gave them over to an evil mind (29-32).

2—Man's Pleading to God's Indictment, 2:1—3:8.

a—GENTILE pleads "Not Guilty" (2:1-16).

Seeks to cover his sin with the claims of "MORALITY."

God's refutation of these claims as futile:

(1) Man's judgment but condemns himself (2:1).

(2) God's judgment is—and will be (2:2-16):

(a) According to truth (2-5).

(b) According to deeds (6-10).

(c) Without respect of persons (11-15).

(d) According to the Gospel (16).

b—Jew pleads "Not Guilty" (2:17—3:8).
Seeks to cover his sin with the claims of "Religion."
God's refutation of these claims as futile:
(1) The Jew boasts of his religious privileges (2:17-20).
(2) Yet his unchanged life renders them void (2:21-29).
(a) Brings the greater condemnation (21, 22).
(b) Robs God of His good name (23, 24).
(c) Robs religious rites of their reality (25, 26).
(d) Robs the Jew of any privileged position in religion (27-29).
(3) Jewish "special pleadings" answered (3:1-8).
(a) Has the Jew no advantage or profit? (1).
Answer: "Much every way," etc. (2).
(b) Does not their unbelief nullify God's faithfulness? (3).
Answer: "God forbid," etc. (4).
(c) Is not God's righteous judgment rendered unrighteous? (5).
Answer: "God forbid," etc. (6-8).

3—{Summary of Man's Condemnation under Sin. / God's Verdict of "Guilty."} 3:9-20.

a—The case against man "proved" (9).
Jews and Gentiles. "All under sin" (9).
b—The case summarized (10-18).
(1) Universality of sin (10-12).
"None," "All," in solemn cadence.
(2) Totality of sin (13-18).
Speech: "Throat," "Tongue," "Lips," "Mouth" (13, 14).
Action: "Feet," "Ways" (15-17).
Vision: "Eyes" (18).
c—The final verdict (19, 20).
"Every mouth stopped" (19).
"No flesh justified in His sight" (20).
"The whole world guilty before God."

Chart: Division 1. See following page.

This Division is characterized by: SIN.

The central teaching point is: CONDEMNATION UNDER SIN.

What man reveals to God: NO RIGHTEOUSNESS IN US.

What God reveals to us: GOD'S WRATH REVEALED.

Name of this Division: WHAT WE ARE BY NATURE.

Now note the half-circle: The beginning of the whole story, the crux of the whole matter, is in the fact that man has LOST THE GLORY OF GOD. This explains all that is wrong with man; and this also sets the goal toward which this Epistle of His Salvation is ever leading, namely, the Glory of God restored (the other half of the circle).

1—God's Arraignment of Man, 1:18-32

Note

GOD'S ARRAIGNMENT of the human race consists of two counts: (1) Man forsook the Glory of God—the root nature of all sin. (2) Man has corrupted his ways—the inevitable fruit from the root.

GOD HAS X-RAYED the human heart and here exhibits His findings. It is what God sees, latent, embryonic, in all; sees it also expressed and full-grown, even gone to seed, in the many whom society and religion have failed to restrain.

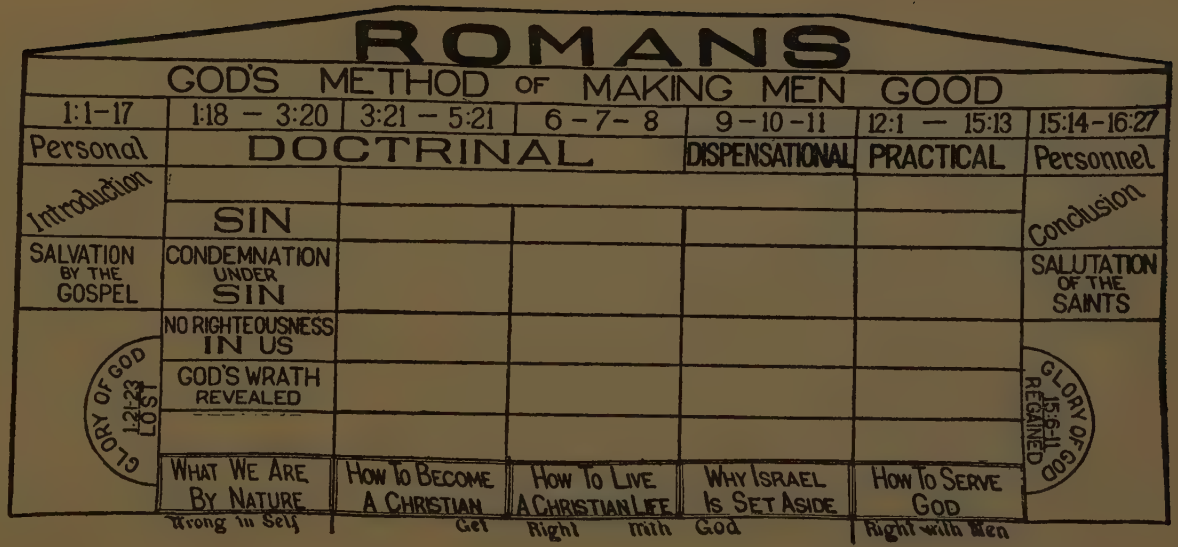
(This explains why the picture, while an arraignment of the whole race, man as such, man under sin, is more truly descriptive of sin's degradation among the Gentiles because the Jews have enjoyed the uplifting restraints of religion.)

A REPELLENT PICTURE; it is unfit for reading in a mixed audience. Yet, remember, this is what greets the earthward gaze of an all-seeing God; open to the view of the Holy One every day and every night of human history.

The entire picture is comprehended in its two boundaries: "Under Wrath; Worthy of Death" (18, 32).

We should read it through again to get the connection between the reason and the result.

Reason	18-23	25	28
Result	24	26, 27	29-32



SECTIONAL CHART—DIVISION I

Comment

HOW DO WE LIKE THE PICTURE? Not at all. It is nauseating. No one likes it. Its fault is its fidelity to reality. When our photographer shows us the "proof" of what we look like, an expression of surprise and disappointment flits across our face. "Do we like that? No, we do not want any of them." Then he explains how much "nicer" the finished picture will be. "Those wrinkles, and moles, and that ugly scar—they will all be taken out," he assures us. "Very well, then we will take them."

We like something that is fixed up to flatter us. But God is too true to our well-being thus to treat us. He bids us see ourselves just as He sees us. Why hide our eyes from the facts of human life?

BUT, IS IT A TRUE PICTURE? God has drawn it, but man is prone to doubt, and evades it if he can. Let us take the testimony of writers contemporaneous with Paul who were conversant with conditions in society round about them, yes, and saddened by them. Such authorities as Seneca and Pliny.

> SENECA, after comparing society, where every one makes profit by injuring somebody else, to the life of gladiators, who live together to fight each other, says,
>
> "All things are full of crimes and vices. More is perpetrated than can be removed by force. There is a struggle to see which will excel in iniquity. Daily the appetite for sin increases, the sense of shame diminishes. Casting away all respect for right and justice, lust hurries whithersoever it will. Crimes are no longer secret; they stalk before the eyes of men.
>
> "Iniquity has so free a course in public, it so dominates in all hearts, that innocence is not only rare—it does not exist at all.
>
> "It is not a case of violations of law in individual cases, few in number. From all sides, as at a given signal, men rush together, confounding good and evil."
>
> He then proceeds to specify, in a long catalog, the forms of iniquity, some of them revolting and unnatural crimes, which exhibited themselves on every hand. Pleasure mounting the throne, shame departed from the heart. Religion, long the fruitful source of unbelief, superstition, and immorality, could not offer a remedy. Even philosophy sat

down perplexed. The human understanding had run through the circle in which, left to itself, it could move.

A Cato and a Cæsar dared to confess that the belief in an eternal existence was fabulous.

PLINY THE ELDER writes "That all inquiry after a higher truth may be denominated ridiculous, and that it is to be doubted which is more advantageous to mankind, the skepticism of some or the disgraceful religion of others; yea, that this alone is certain, that absolutely nothing certain exists, and that a more wretched as well as prouder creature than man does not exist."

BUT, IS IT TRUE TODAY? On one occasion a missionary in China, having read this picture in Romans 1, was remonstrated with thus: "It is not fair for you to expose us thus in public." And again, "Who told you these things about us?" The state of impurity in heathen society is reflected in the fact that there are places where men and women cannot be seen walking together on the street without arousing the suspicion of immoral intentions.

BUT WHY CROSS THE OCEAN? God charges that sin, having caused man to depart from God's glory, has left the instincts of an idolator in his nature. This instinct finds varied expression, not necessarily in the crude mode of carving one's idolatrous ideal in wood or stone or metal. God catalogs "covetousness" as "idolatry" (Col. 3:5). How many such devotees does He see in money-mad America? It is a startling question.

Popular fraternalism, whose growth makes it a dominant feature of modern American life, is for some strange reason pressing itself into the mould of this picture:

> "And changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things" (1:23 R. V.).

Was God foreseeing and foretelling the day when millions of men (and women) in America would band themselves together, not under His name and likeness (aimed at as an ideal), but under the name, image, and ideal of Red Men (man), Eagles (birds), Elks, Moose (beasts)? What does it mean? This at least: that man is seeking to satisfy his instincts for fellowship on a naturalistic level,

leaving God out; and that man's sinful estate prompts him to prefer these to the Name and Glory of God as a life ideal.*

This is only one of many symptoms. But can man make this substitution, displacing God by ideals not merely lower than God but even lower than himself, and not corrupt his ways? Let the picture in Romans answer. Let the heathen world make answer. They made the trial long centuries before we began. Let the prophetic Scriptures make answer, as they trace this downward course of leaving God out to its destined finality (2 Thess. 2:10b-12). Let the alarming tendencies in our midst make reply, as summed up in the recent report of the National Council of the Protestant Episcopal Church:

> "It is paralyzing to think of the average American family going on from the rising of the sun to the retiring hour as if God had no existence. Sunday is a day for extra sleep, motoring, Sunday papers in many volumes, comic supplements. If American children are not taught of God in the schools, and He is unnamed in the home, what can we expect but at this moment the United States is actually developing into a non-Christian nation?"

Can any one continue to live without God and not revert to heathenism? Let God speak (1:24, 26, 28): "Because . . . because . . . for this cause . . . even as they did not like to retain God in their knowledge . . . God gave them up . . . God gave them up . . . God gave them over," etc. Friend, you can be a heathen in America, under greater condemnation than anywhere in the world.

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* A list of the creaturistic organizations which, in our day, express and illustrate this tendency in man, as described in Rom. 1:23, must include the following:

MAN: Red Men, Dokies, Pocahontas.

BIRDS: Owls, Eagles, Orioles, Blue Goose.

BEASTS: Elks, Moose, Beavers, Lions, Bears, Yellow Dogs, Camels, Pink Goats, Hounds, White Rats.

CREEPING THINGS: Fleas, the Great Snaix (Serpent).

The intimation that bodies of men desire to be like, or to be known as like, any or all of these creatures, sounds ridiculous and seems incredible.

EVOLUTION calls for one more word. If this picture is true, Evolution is untrue. According to the Evolutionist, man is just outgrowing his native crudities and is headed for the glory of God. According to God, man knew His glory at the beginning (1:19-21) and departed from it, requiring the "power of God" in the Gospel to face Him about and bring him back. Which is right? And according to which will the Supreme Court of Heaven make decision of your case at last? Think it through.

2—Man's Pleading to God's Indictment, 2:1—3:8

Note

THE WHOLE WORLD, GENTILE AND JEW, is seen replying to God's charges with claims of Self-Justification. They both plead "Not Guilty," the one pointing to his "Morality," the other to his "Religion." These are their refuge and reliance; by them they seek to cover their sin. But this man cannot do. God has said, "He that covereth his sins shall not prosper" (Prov. 28:13). But God has a way of covering both the sin and the sinner. When He has proved that MAN CANNOT (1:-18—3:20), then He will show that HE CAN, AND HAS (3:21—5:21).

HUMAN AND DIVINE JUDGMENT. Man is not the Judge. He is in no position to judge, seeing he is himself at the bar of justice. Every judgment he passes but seals his own condemnation more securely (2:1).

God is the Judge—in the Supreme Court of the Universe. From His decisions there is no possible appeal. Here are the four principles by which decision will be rendered (2:2-16—see *Outline*). How gracious of God to show us now just how judgment will be pronounced then. Surely it is the part of wisdom for a man to test and judge himself by these afore-published principles NOW, not waiting until under them he hears the just, never-to-be-reversed sentence of the Judge.

REPENTANCE UNDER GOD'S GOODNESS (2:4). Here is combined warning and appeal. God's continued goodness of the present day is for the purpose of leading you, my

brother, to repentance. But how have men taken advantage of it? To repent under His continued kindness, or to continue presumptuously in their sin? Here is the warning that should awaken you. You are exhausting God's resources for securing repentance and faith in Christ. Hear Jesus warning the Jews—Luke 16:31. Men imagine they would repent under the impulsion of some startling supernatural phenomenon, such as one rising from the dead; but no, One HAS risen from the dead. This is the corner-stone of the Gospel you are rejecting. You are deceiving yourself. When God has exhausted His goodness, natural and supernatural, in the Gospel, He has but one recourse left—the severity of judgment. When He turns to that, in sad, solemn cadence it is said, "Yet they repented not—repented not—repented not—repented not" (Rev. 9:20, 21; 16:9, 11).

JEWISH BOASTING. While Gentile morality has led them to self-conceit, lifting themselves to the judgeship, taking judgment into their own hands, shielding themselves by judging others, Jews are found boasting of their religion, lifting themselves to the position of a privileged class, arrogating to themselves the rights of religion as though it belonged to them rather than through them to the whole world (2:17-20).

Their boasting is made void by God's findings, namely, that their lives remain unaltered by their religious profession. Read again 2:21-29 with the *Outline* in hand, noting the steps by which God sets aside their boasting.

When the "special pleadings" of the Jew have been heard and met (3:1-8) the case against man is complete. His claims of "Innocent" are set aside; God's charge of "Guilty" stands proven (3:9). It remains but to sum up the case and pronounce the final verdict (3:9-20).

Comment

THE SINS OF JUDGING AND BOASTING must not be passed over without comment. They both savor of self-justification —an unwillingness to humbly bend beneath God's complete

condemnation of what we ourselves are, apart from His justification.

In them we are but playing the old seesaw game of teeter-totter. It's a game in which, when the other fellow is downed, we go up; and if we are to be up, he necessarily goes down. Both cannot be up at the same time. Judging is our way of putting the other fellow down; by it also we lift ourselves above him. Boasting is our way of putting ourselves above the other fellow; by it also he is lowered beneath us. It's a despicable game of the world, in which many otherwise beautiful Christians allow themselves to engage, to the marring of the work of grace in their lives. Two things will put an end to it: (1) A full view of ourselves as God saw us, placing us under Condemnation. (2) A grateful, day-by-day dependence upon the grace of God, which alone enabled us to pass out of Condemnation into Justification.

There is in man an inherent inclination to judge. Jesus admonishes against it and its consequences:

> "JUDGE NOT, that ye be NOT JUDGED. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again" (Matt. 7:1, 2).

A reading of Romans 2:1-16 augments the seriousness of these words. Why bring our own judging of others back upon our own heads? And especially Christians! We who have come out from under judgment, by God's grace, by the experience of His undeserved favor toward us, why deliberately place ourselves back under the principle of judgment by a thoughtless, unchristian habit of passing judgment upon others? (1) We are, or were, worthy of similar judgment, for "there is no difference" with God. (2) We are usurping the prerogatives of God the Judge (cf. 14:4, 10) and He cannot hold us guiltless for so doing. What sweeter atmosphere would pervade society if the saved subjects of God's grace, their judgment passed, would in sheer gratitude refrain from passing judgment upon others!

3—Summary of Man's Condemnation, 3:9-20

We now come to our first opportunity to note a most important structural feature of the Epistle we are studying, namely, that each of its five divisions concludes with a summary of the truths it has set forth. This salient feature of the book exhibits its remarkable symmetry. And, may we add, it becomes an inerrant guide to the transitional steps in the Spirit's thought. It is brought to view in the successive divisional *Outlines*.

The Summary of Division I consists of a strong summing up of the case against man, a vigorous and concise statement of the Court's findings.

God's Verdict of "Guilty"

Note

A PROVEN CASE (9). God has made no charges that He has not substantiated with clear, convincing proof. Why do men delude themselves by saying, "God is love; He is too good and kind to condemn me"? Friend, consider well and take to heart the fact that He has already passed sweeping judgment upon every son of Adam. His sentence, based upon the facts, is just. Moreover, it is a Supreme Court decision—no reversal and no appeal.

SIN'S UNIVERSALITY (10-12). God is unable to exempt any one. The case makes a clean sweep of the race. Read verses 10-12 for their recurrent emphasis upon "none" and "all." When He looks for a righteous man, ALL ARE EXCLUDED—"none, no, not one." When he looks for a sinful man, ALL ARE INCLUDED—"all, together." Thus He finds "none that doeth good, no, not one."

SIN'S TOTALITY (13-18). Sin corrupts all men; yes, and all of a man. The Scriptures teach "Total Depravity" in the sense that sin attacks and affects man's whole nature, as here depicted. No part of his being is exempt from its baneful inroads. It permeates all, as illustrated by a glass of water into which a drop of ink has fallen. No particle of pure, untinctured water can be found in it.

(Yet another glass beside it may be more apparently tinctured because more fully saturated.) Sin is a blood disease (therefore requires a Blood cure), as pervasive of man's moral nature as the circulatory system is of his physical being. God's holy, sensitive nature detects sin as everywhere present in human nature.

THE FINAL VERDICT (19, 20). The "Law" (personified) has spoken with an authority and finality not to be evaded. The verdict is not alone sweeping, it is beyond controverting. "Every mouth is stopped." No room for excusing self or accusing others. "Guilty" is pronounced upon "all the world."

The law has done its work. It was not intended to justify, but to condemn. Read 2 Cor. 3:6-18. The Old Covenant is death-dealing; the New Covenant is life-giving. The law has made no man good in God's sight, but has brought to man a needful "knowledge of sin," which is only a negative statement of the positive "need of a Saviour."

"BEFORE GOD" (19) and "IN HIS SIGHT" (20). These phrases are among the most significant in the entire Book of Romans. They make the transition from Division I to Division II. They point the nature of the first step to be taken in "God's Method of Making Men Good." The first purpose of this Method is to secure for guilty man a changed judicial position "before God"; and the marvelous result of this change is that this same guilty man comes to be "in His sight" as one who has never sinned.

LIVING UNDER SUSPENDED SENTENCE. That there may be opportunity to carry out His purposes of grace under this Method, He has appointed for all men a Day of Grace, in which we are now living. During this Day He is the "Saviour of all men" from the just deserts of sin. The sentence of justice is suspended that they may avail themselves of the salvation of grace. But let all beware of another Day, following hard upon this, so soon as His Saviourhood is fulfilled. In that Day the sentence will be executed in righteous wrath and in accordance with the principles of judgment revealed in 2:2-16 (see *Outline*).

The when and how of its execution comprise the last scene leading to the "New Heaven and New Earth." Read Rev. 20:7-15. The sentence that Grace and Blood have held back for these thousands of years can no longer be restrained. Just one last solemn verse is reserved for its recording:

> "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

Permitted to live for so many millenniums under suspended sentence—why? That God may extend to all the opportunity to escape it forever by claiming a place in "the book of life." That those only who have neglected and rejected this gracious opportunity, the only known way out, may ever feel the severity of that sentence. Oh, hear Him, saying, "I came that they might have life"; and pleading, "Turn, turn, for why will ye die?"

CHAPTER VI

HOW ANY MAN MAY BECOME RIGHT IN GOD'S SIGHT

ROMANS 3:21—5:21

This Division of the Epistle brings to view distinctively "God's Method of Making Men Good" in its opening phrase: "But now apart from the law a righteousness of God" (R. V.). Altogether apart from man's effort at a good life, yes, and apart from his charged-and-proven failure in unrighteousness, a righteousness of God is revealed and made available to every man. That is the "good news" (Gospel) of Division II.

The Summary of Division I brought us to the proven conclusion:

"None righteous,* no, not one."
"All the world guilty before God."
"No flesh justified* in His sight."

We are told that this is the best the law can do. No hope from the attempts of man to be otherwise. "But NOW"! What a transition! What a complete change! With this phrase God interposes His saving grace. "But now is revealed" His new and wondrous method of making men good.

The connective between Divisions I and II is the phrase, "In His sight." In Division I, looking upon man, He sees "No Righteousness." Through the provisions of Division II, looking upon the SAME MAN He sees, not an improvement, but an absolute perfection, namely, His own righteousness. This suggests the desirability of showing the transition in the *Outline.*

Outline

I—Man's Lack of Righteousness: Condemnation, 1:18-3:20.
None can be righteous.

II—God's Righteousness* Made Man's: Justification,* 3:21-5:21.
All may be righteous.

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* The reader should know, what does not appear in the English translation, that "righteous" and "justified" are the same root word in the Greek. When God justifies He makes or reckons righteous. William Cunningham says, "The righteousness of God is that righteousness which God's righteousness requires Him to require." Justification is that righteousness judicially made ours, reckoned as ours, set to our account.

1—Justification Stated. Its Three Essential Elements, 3:21-31.

a—God's righteousness revealed (3:21-23).

(1) Apart from the law (21a).
Yet witnessed by law and prophets (21b).

(2) Available to all (22).

(3) Needed by all (23).

b—Its three-fold manner of becoming man's (3:24-28).

(1) Justified by GRACE { The Grace of God the Father PROVIDES it. } (24).

(2) Justified by BLOOD { The Blood of Christ the Son PROCURES it. } (25) (Cf. 5:9).

Is sufficient ground for justifying man (26).
Removes all ground for man's boasting (27).

(3) Justified by FAITH { The Faith wrought in us by the Spirit APPROPRIATES it. } (28) (Cf. 5:1).

c—Objections shown to be met by this method (3:29-31).

(1) By it God justifies all, Gentiles and Jews (29, 30).

(2) By it the law is established (31).

2—Justification by Faith Argued from the Old Testament, 4:1-25.

(Illustrated by God's dealings with Abraham)

a—By Faith. Not by Works of Morality (1-8).
David cited and quoted (6-8).

b—By Faith. Not by Rites of Religion (9-12).

c—By Faith. Not by Deeds of the Law (13-25).

3—Justification's Spiritual Benefits, 5:1-11.

a—Its blessed results in the Life (1-5).
"Peace"—"Access"—"Rejoicing"—"Glorying"—"Patience"—"Experience"—"Hope"—"Love."

b—Its blessed assurance of salvation (6-11).
"If"—"When we were"—"Weak"—"Ungodly"—"Sinners"—"Enemies,
"We were justified,"
"Much more"—"Now"—"Justified"—"Reconciled"—
"We shall be saved."

4—Summary of Justification, 5:12-21.

Condemnation (I) and Justification (II) compared and contrasted (16, 18).

	I **Condemnation** (16, 18)	II **Justification**
SOURCE	From One.....12, 17, 18..... First Adam .....14.....	From One Second Adam
EXTENT	Unto All .....12, 18..... The Many.....15, 19.....	Unto All The Many
NATURE	Judgment (due) .....16.....	Free Gift (not due)
CAUSE	Disobedience.....19..... Offence .....20.....	Obedience Grace
MEASURE	Abound .....20.....	Abound Much More
EFFECT	Sin .....21..... Death .....21.....	Righteousness Life

Chart: Division II. See following page.

This Division is characterized by: SALVATION.

The central teaching point is: JUSTIFICATION BY THE SON.

(In the next division it will center in the personality of the Spirit, and later, of the Father.)

What God sees: HIS RIGHTEOUSNESS ON US.

(In complete contrast with Division I and paving the way for a further step in Division III.)

What God gives to us: GOD'S RIGHTEOUSNESS RECEIVED.

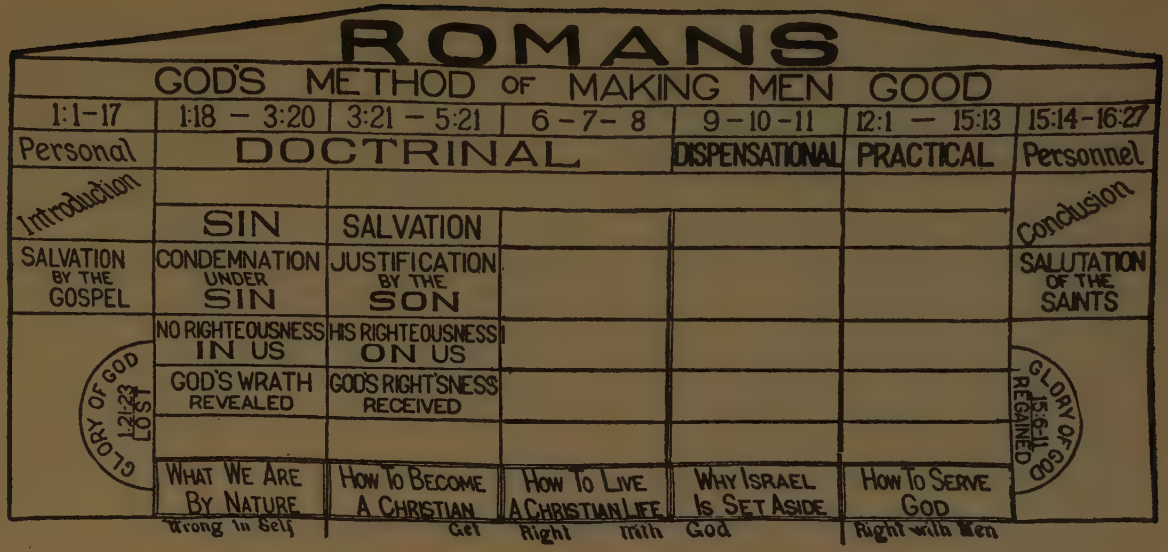
Instead of His Wrath we have His Righteousness.

Name of this Division: HOW TO BECOME A CHRISTIAN.

The Two Pictures

The Bible consists essentially of two pictures: God and Man. Sometimes they are sharply contrasted; sometimes, as in the life of Jesus, they are wondrously blended. In the final reach of revelation they are gloriously harmonized, and that through Eternity.

Romans 1–5 consists of these two pictures in the sharpest, clear-cut contrast. Division I focuses man's attention in his sinfulness, in his resulting degradation and incapacity for goodness. Then this picture is set aside. In Division II man is asked to close his eyes to himself and look wholly



SECTIONAL CHART—DIVISION II

upon God. Here He pictures Himself, in His goodness and righteousness, revealed and available for man. To have seen the first picture is to desire the second. To consent to the first, and accept the second—this is to become a Christian.

1—Justification Stated. Its Three Essential Elements, 3:21-31.

Note

To JUSTIFY means to make or declare righteous; that is, to make righteous by declaring righteous. It is a judicial term (used by the Judge of Division I). It involves a legal process. The change that results is in man's POSITION before the law, not in his condition in himself, which is a later matter.

JUSTIFICATION'S THREE-FOLD STRAND. Justification is traced to: (1) Grace, as its source; (2) Blood, as its ground and cause; (3) Faith, as its means and condition. These act, not independently, but conjunctively. Justification is not to be thought of as the result of any one of these separated from the others, but is made possible only by the combined working of all three.

The significance of the teaching emerges when we link these three agencies with the three persons of the Trinity, as is done in the *Outline* (which see and study). Let us note that this same office-work attributed to the Trinity is amplified in Ephesians (1:3-14):

Eph. 1:3-6	THE PART OF GOD THE FATHER. Begins with His foreordaining purpose (3, 4). Closes with praise of His glorious GRACE (6).
1:7-12	THE PART OF GOD THE SON. Begins with His redeeming BLOOD (7). Closes with praise of His glory (12).
1:13,14	THE PART OF GOD THE SPIRIT. Begins with the hearing of FAITH (13). Closes with praise of His glory (14)

This study leads us still further; namely, to look upon the entire Bible as a progressive revelation of the three persons of the Godhead in these same three phases of Salvation:

OLD TESTAMENT*	THE GOSPELS	ACTS—REVELATION†
God the Father Revealed in Grace	God the Son Revealed in Blood	God the Spirit Revealed in Faith
Points forward to the Cross as the Gift of Grace		Points backward to the Cross as the Object of Faith

JUSTICE AND GRACE CONTRASTED. God has but two principles of dealing with men, which by nature are as unmixable as oil and water:

Justice demands man's best (still unsatisfied).
Grace provides God's best. And hence:

Justice condemns the best (Division I).
Grace justifies the worst (Division II).

Comment

OUR VIEW OF SALVATION ENLARGED. Many people are heard to say, "Jesus saves me." And they are right; but it is only a third of the truth. When we comprehend that the combined work of the Father, Son, and Spirit is required to save us, Salvation becomes a larger, grander, more meaningful factor in life's living.

"JUST AND THE JUSTIFIER." God has been just in dealing with sin. Every demand has been made and met, in the person of His Son and with explicit reference to our sin. Therefore He can justly WHOLLY justify the man whom

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* The Old Testament as a whole *is* essentially Grace, though it *contains* the Law (with which Grace is sharply contrasted—John 1:17). From Genesis to Malachi, by prefiguring sacrifice and symbol, by promise and prophecy, with patient longsuffering, Grace points forward to what it intends to do in its fuller revelation in Christ. Even the law serves this gracious end: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

† This three-fold division of the Scriptures makes no recognition of their culmination in a future revelation of the Son and the Father. The Revelation 19—22. The full program of revelation yields a five-fold manifestation: The Father, the Son, the Holy Spirit, the Son, the Father, that He "may be all in all" (1 Cor. 15:24-28).

He formerly WHOLLY condemned. Some one asks, "How can this be?" By the SUBSTITUTION of the Innocent for the guilty; by the TRANSFERENCE of guilt from the one to the Other; by the REMOVAL of guilt from the one by that Other.

THE DEATH OF JESUS. Have you ever explained satisfactorily to yourself the death of Jesus? There is but one explanation that explains it. He was the one man who ever lived without deserving to die. Hence His death is the greatest crime of the ages—unless behind it there be a sufficient purpose to justify it. "Yet it pleased the Lord to bruise Him." Why? To "make His soul an offering for sin" (Isa. 53:10).

The great central event in the redeeming counsels of God is the Death of Jesus. But it is more than an event. The Holy Spirit of God has surrounded it, before and after, with a vast volume of Scripture devoted to giving the divine interpretation of the event. These Scriptures constitute the true explanation of the Cross. Here it is in its sublime simplicity:

> "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:4-6).

Light breaks upon the Cross through the pages of Romans when we read God's judgment of us—"Worthy of death" (1:32); and then see that God caused that judgment to be passed upon, and transferred to, His own Son. In Pilate's judgment hall He was counted "worthy of death." It is God's Pass-over. In it He can—and does—pass over our sin, because He has passed the judgment of it over to the Lamb of His providing (John 1:29).

> "Him who knew no sin He made to be sin (a sin-offering) on our behalf; that we might become the righteousness of God in Him" (2 Cor. 5:21 R. V.).

He took our place of deserved Condemnation (Division I) that we might through Him take the place of undeserved Justification and become the absolute, perfect Righteousness of God in Him (Division II).

ATONEMENT BY BLOOD AND RIGHTEOUSNESS. The Hebrew word for Atonement is *kaphar*, meaning (and similar in sound) "to cover." By its use from Genesis to Malachi God inculcates the principle underlying Justification and making it possible: His method of dealing with sin. He first covers it, as His only means of dealing with it other than in just condemnation. When not so covered it is "in His sight" and therefore "not justified" (3:20). He "covers" it "out of His sight" that He may "remove it far from us" (Ps. 103:12)—from us as well as from Himself—and reckon it as though it had never existed.

Thus the Mercy Seat over the Ark of the Covenant is designated by the same Hebrew word as is used for Atonement. It "covers" the accusing, condemning, already broken Law underneath. God cannot see that which was against us. The Blood of the Day of Atonement made it an acceptable covering. So Jesus, by His appearance in Heaven with His Blood, changed the otherwise Judgment Seat of the universe into a Mercy Seat, enabling God to administer affairs for the present Gospel Age under the principles of Atonement. Thus He is, there with the Father, "the propitiation for the sins of the whole world" (1 John 2:2); and in that sense and to that degree He is for this present time "the Saviour of all men" (I Tim. 4:10).

Atonement's two-fold import of "covering" and "bearing away" (John 1:29) our sin requires the double symbolism of the two goats of the Day of Atonement. They typify our Justification by His death and life (Rom. 5:9, 10). The Dying One provided the covering of Blood, while the Living One has borne our sin far hence, where neither God, man, nor Devil, will ever find it (Lev. 16:21, 22). Praise His name! Yea, shout for joy!

The Word's initial picture of Atonement is double, and fundamental. Genesis 3:21. The death of the Innocent

provided (1) the covering of blood for the guilt of sin, and (2) the covering of clothing for the life of the sinner. So with the death of Jesus: What we were—condemned sinners—is covered by His Blood; what we are—justified sons—is covered by His Righteousness.

BOASTING IS EXCLUDED. God's method leaves man speechless, save for praise of Him. "For there is no difference" in the matter of condemnation, common to all, "For all have sinned and come short of the glory of God" (3:22b, 23). "But now," we—the very same persons—are "justified freely" (3:21a, 24). "Freely" in the Greek means "as a gift," "gratis," "without any consideration from the recipient." Now let "every mouth" that was "stopped" (3:19) under the sentence of sin, be emptied of boasting of self that it may be filled with praise of Him.

Free from the law, O happy condition!
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Christ hath redeemed us once for all.

CHO. Once for all, O sinner, receive it;
Once for all, O brother, believe it;
Cling to the Cross, the burden will fall,
Christ hath reedemed us once for all.

Now we are free—there's no condemnation,
Jesus provides a perfect salvation;
"Come unto Me," O hear His sweet call,
Come, and He saves us once for all.

"Children of God," O glorious calling!
Surely His grace will keep us from falling;
Passing from death to life at His call,
Blessed salvation once for all."

P. P. Bliss.

2—Justification by Faith Argued from the Old Testament, 4:1-25.

Note

NOT NEW. The purport of Chapter 4 is to approve Justification by Faith as a well-authenticated, established principle of dealing with men, as far back as Abraham.

That is, Paul's Gospel is not proposing something new-fangled.

Yet this is only a part of the purpose. The fact that man was so justified prior to the presence of religious rites and the demands of law is recorded for our sakes (4:23, 24a) who possess His sufficient New Covenant ground for so dealing with us (24b, 25), lest we be tempted to adulterate the principle by any such additions.

The study of Justification shows it to have been from the very beginning:

By Faith: Not by Works of Morality (1-8). Had Abraham been justified by works he would have had grounds for glorying, namely, that he was righteous in himself. But instead, his believing "was reckoned unto him for righteousness," a righteousness which he did not himself possess (2, 3). Had he by works proved his possession of it, the reckoning would have been "of debt"; but when a man "believes on Him that justifies the ungodly, his faith is reckoned for"—in the place of—an acceptable equivalent for—"righteousness" (4, 5). Faith is accepted in lieu of righteousness and is reckoned to him as though it were righteousness.

Then David. He not only did not possess the works of righteousness but was cursed and crushed by the works of immorality. Yet out of his own experience of God's goodness in such a plight (see Psalm 51) he "describes the blessedness of the man (himself) unto whom God imputeth righteousness without works" (6).

> "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (7, 8; Ps. 32:1, 2).

Abraham did not possess righteousness, but by faith it was reckoned to him. David did possess unrighteousness, but by faith it was not reckoned to him. How glorious for sinful man that this is true!

By Faith: Not by Rites of Religion (9-12). Nor yet had Abraham practiced any particular religious rite to commend him to God (9, 10). Circumcision was prescribed

later, not as a part of his acceptance but as a seal of the acceptance he already enjoyed, while yet uncircumcised (11a), that so he might be the father of all that believe, independent of, and irrespective of, any and all religious rites, ceremonies, or practices (11b, 12). Such things may follow our acceptance with God, but can in no wise contribute to it.

By Faith: Not by Deeds of the Law (13-25). The promise to Abraham that "he should be the heir of the world" was given prior to, and independently of, the giving of the law (13); and necessarily so, in view of the intent and effect of the law (14, 15). Moreover, while the law was given to one nation, the "promise of faith" made Abraham "the father of us all" (16, 17) who, through a faith like unto his, a faith whereby death was quickened into life (18-21) and he was reckoned righteous (22), are likewise brought out of death into life by a similar reckoning, or imputation, of righteousness, "if we believe on Him that raised up Jesus our Lord from the dead; who was delivered up for our offences, and was raised again for our justification" (23-25).

How wonderful! Justification by Faith, traced to its fountain-head, is shown to have been concerned with a death and resurrection unto new life that we might be the more encouraged to believe in a Death and Resurrection wrought out by God as the New Testament ground for our Justification.

Comment

Abraham's Spiritual "Seed." Faith has her spiritual children, and by a spiritual generation the promises of faith are made to pass over to us who believe. The student will do well to read Galatians at this juncture, especially chapters two and three, for a fuller setting forth of the subject. Justification by Faith contains the Magna Charta of Christian liberty. Note the simplicity of the statement conveying its provisions from Abraham to us:

> "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

PRONENESS TO FALL FROM GRACE. "Morality," "Religion," "Law," how easily we lapse into these and lose our spiritual freedom. Paul tells the Galatian Christians they have "fallen from grace." Not that they were living bad lives, or had consciously repudiated Christ, or had lost their salvation; not that, but simply that they had been led away from reliance upon the simon-pure, unmixed principle of Justification by Faith alone. It was this persisting proneness that finally called for the Reformation struggle—and calls again for a new one in our day. Many believers are in bondage. How easily do we whom God justified "freely" —by "Grace," "Blood," and "Faith"—set about justifying ourselves upon some fancied ground of personal merit or uprightness of life.

> "For nothing good have I
> Whereby Thy grace to claim—
> I'll wash my garments white
> In the blood of Calv'ry's Lamb."

"If the Son shall make you free, ye shall be free indeed" (John 8:36). "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 5:1 R. V.).

NON-IMPUTATION OF SIN; IMPUTATION OF RIGHTEOUSNESS. Eleven times in Chapter 4 occurs the one Greek word which is variously translated in the A. V. "impute," "reckon," "count," but uniformly in the R. V. by the word "reckon." It is the key-word to God's system of bookkeeping: transferring "Sin" from our account and setting "Righteousness" to our account. He removes the entry of "Sin," and supplies that of "Righteousness" in its stead.

By this word God is saying to us over and over that He has found a way of not reckoning to us our sin, that, at the same time and after the same manner, He may reckon to us His righteousness. This system of accounting is "to him that believeth." Faith does what works or attempts at good living could not. By faith He does not reckon to us the sin

that is ours, in order that He may reckon, set to our account, impute to us as though it were ours, the righteousness that is His.

Who would not make this exchange? Exchanging what is ours, of cursing, for what is His, of blessing? When such a transfer of accounts is ours for the asking? What God has done established this system of keeping accounts. What He has said explains the workings of the system to us. Our faith is simply asking Him to make use of it in our individual case.

IMPUTATION ON THE BASIS OF ATONEMENT. That God thus reckons, Chapter 4 has made very plain. Why and how He thus reckons is a step further back, involving the summing up of Chapters 3 and 4. God has adopted a "method" whereby He can "be just, and the justifier of him which believeth in Jesus" (3:26). The underlying principle of this method is the Atonement, stated and illustrated throughout the Old Testament, woven into the very warp and woof of the New. Without Atonement God could not keep books as He does. Through it He is able to reckon us other than what we actually are, in order that He may deal with us differently, and thus make us to be actually different, even that which He at first reckoned us as being. Atonement is the corner-stone in "God's Method of Making Men Good."

From all that has preceded we may distinguish three effects of Atonement, as follows:

Atonement's Three-Fold Effect

1—ITS EFFECT UPON SIN, JUDICIALLY; removing it by His sacrificial Blood.

> "Without the shedding of blood there is no remission" (Heb. 9:22).
>
> "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11).
>
> By a sin-offering "the priest shall make an atonement for them, and it shall be forgiven them" (Lev. 4:20).

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). That is, as the Greek verb signifies, Jesus was chosen of God to take up on Himself the judgment of our sin that He might remove it judicially from us.

"Who His own self bare our sins (their just judgment) in His own body on the tree" (1 Pet. 2:24). Baptized, initially into the obligations of our sins (Matt. 3:15), and finally with the visitation of the just wrath due for them (Matt. 20:22), "He carried them up to the tree" (R. V. margin).

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. 2:14).

Atonement, meaning in Hebrew "to cover," should not be thought of as "covering" with any intent of "concealing" the sin; but rather in the sense that we "cover" a bill with a check that satisfies it. When David speaks of the man "whose transgression is forgiven (because) his sin is covered" (Ps. 32:1; Rom. 4:7) he means the obligation is met. The man is "justified in God's sight" because God sees no longer the sin, but His own complete satisfaction of it. It is judicially "covered." It is "removed far from us." It is taken off the books. The account is "blotted out." It is settled completely, forever. Hallelujah!

2—ITS EFFECT UPON THE SINNER, PERSONALLY; covering him, clothing him, with God's Righteousness.

"The righteousness of God . . . UNTO all and UPON all them that believe" (Rom. 3:22).

" . . . believed God, and it was counted unto him for righteousness" (4:3).

" . . . the blessedness of the man unto whom God imputeth righteousness without works" (4:6).

"Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him" (2 Cor. 5:21).

"Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone" (Westminster Shorter Catechism).

3—ITS EFFECT UPON THE WORLD, GOVERNMENTALLY; changing the Throne of the universe from a Judgment Seat to a Mercy Seat, by His efficacious Blood and intercessory Presence.

> "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5:19).
>
> "We have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2:1, 2).

The Day of Atonement, the Priest in the Holy of Holies, the Blood applied to the Mercy Seat to "cover" the broken law beneath; all this fulfilled by Christ "entered . . . into heaven itself, now to appear in the presence of God for us." All this enables Him to govern the world by the principles of the Cross—undeserved mercy, rather than merited justice.

Through the Atonement, God is governmentally "propitiated" toward the whole world; and the whole world is potentially "reconciled" to God.

(We have already called attention to the prefiguring of Effects 1 and 2 in God's dealing with the sin of Adam and Eve, as also of Effect 3 in the Mercy Seat of the Ark of the Covenant. See page 49.

3—Justification's Spiritual Benefits, 5:1-11.

Note

KNOW OUR RICHES (1-5). "Being justified by faith WE HAVE . . . "; yet oh so many have never proved up on these possessions. The *Outline* enumerates the fruit that follows the glorious fact of Justification. Contrast the opening picture of Division I with this closing picture of Division II:

> The DEGRADATION of Condemnation under Sin—1:18-32.
> The EXALTATION of Justification by Faith—5:1-11.

SALVATION IS ASSURED (6-11). Assured by the reminder of (1) what we were, compared with (2) what we are now; climaxed by a twice repeated "Much more . . . we shall be saved."

RECONCILIATION IS SECURED (10, 11). The last word in this section is not "Atonement" (as in A. V.), but "Reconciliation." Justification is now viewed not in its method but in its result. Reconciliation is something we have (5:11), not God. Something we needed, not God. Ours was the enmity toward Him (5:10). He had none toward us. The God-ward effect of the Cross is elsewhere taught, and is termed "Propitiation" (3:25; cf. 1 John 2:2; 4:10). The Greek word for Propitiation in Rom. 3:25 means the "place of propitiation," and is the word used to translate the Hebrew "Mercy Seat," which we have already noted is the word *kaphar*, meaning "Atonement." Thus the word Propitiation carries with it the conception of Atonement connected with, and made effective at, the Mercy Seat where God the Father is. The relationship may be stated thus:

PROPITIATION—God-ward: Restores His Favor Man-ward.

RECONCILIATION—Man-ward: Removes our Enmity God-ward.

Comment

GOD'S "MUCH MORE" OF ASSURED SALVATION. How the redeemed child of God should delight to meditate upon these recurrent words of assurance—"Much more," "Much more" (9, 10). That assurance consists in the apparently insuperable barriers already overcome by His love, in the vast distance His justifying grace has placed between what we were and what we are. If our being "sinners" was no barrier to His love (as such He died for us), how MUCH MORE will He do for us, now that we are entirely justified? If our being "enemies" was no barrier to His redeeming work (as such He found a way to reconcile us to Himself), how MUCH MORE can He do for us who are now completely reconciled to Him?

SAVED BY HIS DEATH AND LIFE (10). The Scriptures forcefully teach the two-fold work of the Son for our Salvation: by His Death and Resurrection. He was "delivered up for our offences and raised again for our justification"

(4:25). Jesus' death alone could justify no one—no one but the Jews; for if He did not rise His claims are proven false, and they are justified in having crucified Him. Then His Salvation fails, for "if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17).

On the other hand, His Resurrection establishes every claim and purpose concerning His Death; proves that death, in its redeeming, substitutionary character, to be approved and accepted of God; places Him who dared to die for us back into the Glory, incorruptible, immortal, our Representative.

So we are "saved by His life," the life that became His following His death for us, in that "God raised Him up and gave Him glory." The once-dying Christ (Heb. 9:26), now living and appearing in Heaven with His sin-offering of blood for us (Heb. 9:24)—it is this Christ that saves us by His life. In His "life" there at the Father's right hand, He is our Peace, our Intercessor, our Advocate, our Propitiation, and the living pledge of our coming to be in Glory with Him (Heb. 9:28; read Eph. 2:14-18; Rom. 8:34; 1 John 2:1, 2; Col. 3:3, 4).

4—Summary of Justification, 5:12-21

Note

THE CONTRAST BETWEEN CONDEMNATION AND JUSTIFICATION. The benefits of Justification are now brought to a gracious and glorious climax, summarized and crystallized in a sharply-defined, clear-cut contrast between what we were—in Condemnation, and what we now are—in Justification.

The intent of this summary is to mark the progress made in Justification; but this is not all, for it paves the way, a sort of stepping-stone, for the yet higher attainments of Sanctification. While drawing the contrast between Division I and Division II—a backward look, it also mediates between Division II and Division III—casting a look forward.

For further *Note* on this section we invite the reader to undertake the most profitable task of working out with His

Bible and the *Outline* of this summary the detailed contrast between our natural state of Condemnation and our regenerate state of Justification (see page 44).

Comment

Our New Federal Head. It is illuminating to note concerning these ten verses: The first three trace the ills of the race, its "sin and death," back to the one fountain or federal head, the First Adam, designating him the "figure" of One to come, that is, another federal Head, whom Paul terms the "Last Adam" (1 Cor. 15:45).

Each one of the next six verses contains a specific contrast between these two Adams: The curse of the "one man" as the federal head of the whole race passing "unto all men to condemnation" and the blessing of this other "One Man" passing "unto all men to justification of life." By a natural generation all men are "in Adam"; by a supernatural generation all may be "in Christ." There are these two, and only two, fountain-heads. Without choice all have the one; by choice all may have the Other. Because "that which is born of the flesh is flesh" (dying, mortal), and only "that which is born of the Spirit is spirit" (living, eternal), therefore Jesus said, "Ye must be born again" (John 3:6, 7).

The last verse sums up the benefits accruing to us from our new federal Head. Much more than offsetting "sin" and "death" is His bestowment of "grace," "righteousness," "eternal life," which become ours "by Jesus Christ our Lord."

Provided by Jesus Christ, these become ours not as gifts apart from Him, but as a life "in Him," our Head. Hence our next study, Chapters 6, 7, 8, is the unfolding of this life "in Christ."

Dear reader, have you received "eternal life by Jesus Christ our Lord," so that your life is no longer lived "in Adam" as a sinner condemned, but "in Christ" as a son fully justified?

CHAPTER VII

HOW TO LIVE THE CHRISTIAN LIFE

ROMANS 6, 7, 8

It is one thing to become a Christian; it is quite another to live the life. It is one thing to ACCEPT HIS DEATH FOR US, AND HAVE HIS RIGHTEOUSNESS IMPUTED TO US; it is quite another to REALIZE HIS LIFE IN US, AND HAVE HIS RIGHTEOUSNESS IMPARTED TO US.

Back of the living of the Christian life is a profound philosophy, which alone makes such a life possible. It is the only truly Christian philosophy of life, which every believer should seek to understand and make the warp and woof of his living. Having studied the philosophy of the Cross as the ground of our Justification, we now study a yet profounder philosophy of the Cross and Resurrection as the ground of our Sanctification.

Outline

III—How to Live the Christian Life: Sanctification, Chaps. 6, 7, 8

1—Our Identification with Christ, 6:1—7:6.
Objection (6:1).
Answered by another question (6:2).

a—Our Union with Christ IN THE BODY (6:3-14).

(1) We must "KNOW" that our Baptism into His Body (1 Cor. 12:13) is a Baptism into the Death and Resurrection experiences of His Body (3-10).

(2) We must "RECKON" ourselves { Dead to / Sin, Alive / to God } (11, 12)

(3) We must "YIELD" the life unto God (13, 14).

b—Our Union with Christ IN THE SPIRIT (6:15—7:6).
Objection (6:15).

(1) We find true freedom in yielding to our New Master (6:16-23).

(2) { Our "Old Man" is Dead to the "Law" (7:1-3). / Our "New Man" is Married to "Christ" (7:4a). }

(3) This Union brings forth fruit unto God (7:4b-6).

2—The Death Struggle of Self, 7:7-25.
A Life of Defeat.

Objection (7).
a—The Law { makes sin sinful (7-13).
condemns the carnal nature (14).
b— { Defeat in the Self-life (15-24).
Victory through Jesus Christ our Lord (25).

3—The Victorious Life in the Spirit, 8:1-39.
No Objection: No Defeat.

a—Life in Christ, 8:1-4.
(1) No condemnation (1, 2).
(2) Full realization (3, 4).

b—Victory through the Spirit, 8:5-25.
(1) The Spirit takes over the conflict with the flesh (5-13).
("It is no longer 'I'" as in Chapter 7.)
(a) Contrast of the life "in the flesh" and "in the Spirit" (5-9).
(b) Victory of the life "in the Spirit" (10-13).
(2) The Spirit secures to us the PRESENT POSITION OF SONS (14-17).
Our present Adoption (spiritually) (15).
We now are Sons (14, 15), Children (16), Heirs (17).
(3) The Spirit assures to us the FUTURE GLORY OF SONS (18-25).
Our future Adoption (physically) (23).
(a) Not to be compared with present sufferings (18).
(b) Creation, groaning under bondage, awaits it (19-22).
(c) Believers, also groaning, are sustained in hope of it (23-25).

c—Prayer to the Father, 8:26-34.
(1) The SPIRIT makes Intercession IN us (26, 27).
Reassured in prayer by the Spirit's help.
(2) The FATHER makes Provision FOR us (28-32).
Reassured in the providences of life.
(3) The SON makes Intercession ABOVE us (33, 34).
Reassured in the unalterable triumph of "Justification" over "Condemnation."

d—Summary of the Triumph of Sanctification, 8:35-39.
The Victory of the Inseparable Life in Christ Jesus our Lord.

Chart: Division III. See opposite page.

This Division is characterized by: SEPARATION.

The elements of Separation are indicated by a sub-characterization: SURRENDER (Chap. 6), SELF (Chap. 7), SPIRIT (Chap. 8). (These have already received consideration in Chapter III.)

The central teaching point is: SANCTIFICATION IN THE SPIRIT. Based upon the work of the Son in Justification (Division II), it is its intended sequel. The Son's work in Justification is past, perfect, and complete. The Spirit's work in Sanctification is present, progressive, incomplete. (The personality of the Father will emerge in the outworking of Salvation, shortly.)

What Sanctification imparts to us: HIS RIGHTEOUSNESS IN US. Note the progression: No Righteousness In Us (I); His Righteousness On Us (II); and now, His Righteousness In Us (III). Such are the steps in Salvation. God placed His righteousness on us only because He had made full provision for implanting His righteousness in us.

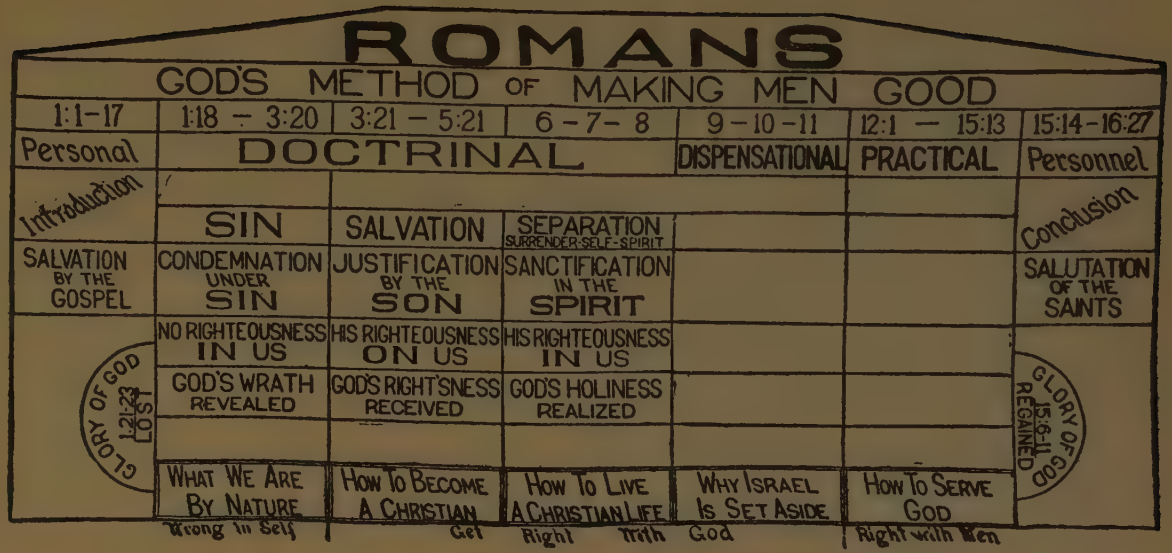
> "That He will make righteous (III) those whom He accounts righteous (II), follows from His character, not from the character of justification itself." (Riddle.)

What Sanctification secures to us: GOD'S HOLINESS REALIZED. In 1:7 we are "called saints." He calls us such because He is prepared to make us such. The primary significance of "saints" is separation to God; from this follows a state of holiness inwrought by the Spirit.

Name of this Division: HOW TO LIVE THE CHRISTIAN LIFE.

Progress from Justification to Sanctification

Sanctification, viewed in its primary, fundamental sense, is inseparable from Justification. They both were accomplished at the same time, and by the same redeeming work —back at the Cross. That by which He justified us, His Death and Resurrection, is that by which He also sanctified us. He did not provide the one at great cost, and trust that somehow we would struggle, or stumble into the other.



SECTIONAL CHART—DIVISION III

They are both there, and there for every believer. He who claims the one should claim the other, accomplished for him at the same time and place.

But in Sanctification the Death and Resurrection take on a new wealth of meaning and purpose not disclosed in Justification; likewise a new and more personal mode of application by the Spirit. This fact comes to light in two significant changes in the phraseology employed:

"SINS" AND "SIN." In the Summary of Justification (5:12-21) the transition was made from Sins to Sin. It serves to introduce us to the study of Sanctification by showing us the depths of the Sin problem; not merely that of sins committed, but of sin inherent in human nature because our nature is inherited from Adam. This passed-on sin, native to us, is the ROOT of which sins are the FRUIT. We do what we do because we are what we are; as an apple tree bears apples or a peach tree brings forth peaches, by the law of kind. How God goes to the root of the matter, freeing not only from the PENALTY OF SINS but from the POWER OF SIN, is the exalted theme of Chapters 6, 7, 8.

"BY" AND "IN." The one is characteristic of Division II; the other of Division III. "By" Him we were justified. "In" Him we are sanctified. The one He did apart from us (3:21, etc.). The other He imparts to us (6:3; 8:1, etc.).

"By Jesus Christ"—No Condemnation (3:21-5:21; cf. 5:15, 17, 21).
"In Christ Jesus"—No Condemnation (6; 7; 8; cf. 8:1, 2, 39).
"Life By Jesus Christ"—Given to Us (5:21).
"Life In Christ Jesus"—Lived in Us (8:2).

1—Our Identification with Christ, 6:1—7:6

Note

THE REVERSE OF THE INCARNATION. When the Son of God became incarnate, God was coming to be identified with us, for the purpose of obtaining a flesh-and-blood position in the human race, one with it, and that for the purpose of dying, representatively, for the race. The Scriptures teach very explicitly that Jesus was born to die. E. g:

"But we see Jesus, who was made a little (or for a little time) lower than the angels for the suffering of death . . . Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death, etc." (Heb. 2:9a, 14a).

Study also Hebrews 10:4-10. As sacrificial animals had yielded their bodies to the awful demands of sin, typifying sin's removal by the Lamb of God's providing, so Jesus, coming in fulfillment of the type and to do God's perfect will in the matter of sin, must needs have a body through which to accomplish the Father's will. And the offering of that body has secured not merely our Salvation but our Sanctification (vs. 10).

In other words, in His birth He became identified with us, that in His death we might become identified with Him. In the one, He took our position of flesh-and-blood with the deliberate intent that He might be judged sinful and "worthy of death"; in the other, we come to take His position, that we may be judged "dead to sin and alive to God" in Him.

a—Our Union with Him in the Body, 6:2-14

Objection Raised and Met. In this division of Romans Paul mentions and meets the various objections he has heard to "God's Method of Making Men Good." Paul seizes upon them as the pivots of His argument for the practical effectiveness of God's plan. See 6:1; 6:15; 7:7; 7:13. Each answer is prefaced by a "God forbid." By argument as profound as is known to literature they are silenced one by one, till in Romans 8 there is no objection raised.

The first objection (6:1) is that, being saved wholly by God's grace meeting our obligations, men will find no deterrent to sin but will continue in it, taking advantage of His exhaustless goodness much as a spendthrift son presumes upon the unfailing indulgence of a father to continue paying the bills. The answer is:

"God forbid. We who died to sin, how shall we any longer live therein?" (6:2 R. V.).

But how can this be? We died to sin? When and where did this take place? Ah, God is about to show us the wonders of His plan such as mere man has never dreamed. Men do not know, but believers should:

> "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?" (6:3).

BY THE HOLY SPIRIT WE HAVE BEEN BAPTIZED INTO HIS BODY, AND THEREFORE INTO THE EXPERIENCES OF HIS BODY. "By one Spirit were we all (all believers) baptized into one body" (1 Cor. 12:13).* On the Day of Pentecost the Spirit began to form a new "Body" for the Son of God. Since then He has been adding to it all who believe (Acts 2:47; 5:13, 14), and will continue to add until it is complete. "Now," says Paul, "ye are the body of Christ" (1 Cor. 12:27).

But the Body of Christ has died to sin. Therefore, in the purpose of God, and in the sight of God, we have died to sin. This divinely administered baptism of the Spirit, of which man's administration of water is an outward symbol, makes us one with Him in a Body that has passed through (1) death, (2) burial, (3) resurrection, into (4) new life (6:4). Hence Jesus' declaration that the believer "hath passed out of death into life" (John 5:24, R. V.).

The full import of this for us is set forth in verses 5-10. Two words need to be noted: "Planted together" (5) means rather "caused to grow together" as in the process of ingrafting, so that the life and nature are identical, as one. "Destroyed" (6) means "kept from working," "ren-

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* The "Body of Christ" is more than a figure of speech; it is the greatest spiritual reality of this age. Mystical, it is none the less real. Its formation and "fulness" is the Holy Spirit's chief objective in this age. Into this Body we are incorporated at our New Birth, by the "baptism of the Spirit." This baptism is His initial rite of induction into the Body.

This teaching, revealed in Paul's earlier Epistle to the Corinthians, and developed in his later Epistle to the Ephesians, is fundamental to the doctrines of Sanctification and Service in the Book of Romans. Our inner life, His life in us as His Body, this is our Sanctification. Our outer life, as members of His Body, each fulfilling its function, this is our Service.

dered idle, unemployed, inoperative, of none effect"; popularly expressed, "put out of business." That it still exists, and with a mighty penchant for getting in its work as before, will appear in Chapter 7.

Comment

"KNOW"—"RECKON"—"YIELD"—the three-fold secret of minting these facts into the coin of Christian experience. (1) We must KNOW that we were included in His death and resurrection; know it, not by reasoning but by revelation, just because God tells us it is so; know it, as accomplished in the basic facts of our redemption 1900 years ago, lest we attempt to bring it about by any struggle or effort of our own. (2) We must "RECKON" ourselves to be "surely, truly, certainly" (for such is the force of "indeed") "dead unto sin and alive unto God." How shall we "reckon" it so? Count it true and act accordingly. Take it into account in all our actions.

Let us illustrate thus: I am told that a man has placed fifty dollars to my account in the bank. I have never seen it. I can question it if I wish, an attitude that leads to no action. But, believing it, I reckon it mine by signing a check and passing it in at the window. And lo, what I have never seen becomes a reality in my hands. I have realized by reckoning. "Likewise reckon ye also . . ."

(3) We must YIELD ourselves as instruments, no longer to sin, to which we died, but to God, to whom we are now alive. Alive for service. The nature of this new life and service now becomes apparent.

b—Our Union with Him in the Spirit, 6:15—7:6

Note

OBJECTION MET (15 ff). Does our not being under the law mean our not being under any law-abiding control? "Know ye not?" (16)—again the answer seeks to dispel ignorance of our new relationship in Christ. We are now yielding ourselves to a new Master. He Himself gave the law; how better could we come into the fullest intent of the law?

Freedom Through Heart Allegiance (16-23). Tested by the obvious fact that we are the servants of those to whom we yield obedience (16), those who would continue under law must be classed as still "servants of sin" (17a). The law has no liberating nor transforming power. Freedom must be found in a new allegiance, disavowing impersonal "Law" for the "Grace" which is "in Christ Jesus." This freedom He Himself promised, and now procures: "If the Son shall make you free, ye shall be free indeed."

Having "obeyed from the heart that form of doctrine" (17b), freedom follows. "Being then made free from sin ye became the servants of righteousness" (18). The inner man is laid hold of. Of that in which we gloried we "are now ashamed, for the end of those things is death" (21). In the new life we have our "fruit unto holiness, and the end everlasting life" (22). To continue the old enslavement is to receive at its close "the wages of sin, death." To take Christ into the heart is to receive "the gift of God, everlasting life" (23).

Controlled By a Master Person. It is true we are "not under the law," but we are, when the heart is yielded in willing obedience (17), under a control far more effective and pervasive. A simple illustration is in point.

On the streets of our city may be seen three classes of dogs, typifying three conditions of life:

1. Liberty without Law (running wild, unrestrained).
2. Law without Liberty (held and led by a chain).
3. Liberty with Law (the invisible bond of personality).

Dr. A. T. Schofield of London tells of his dog Jok. When first given the freedom of the street, without collar or chain, how he bounded away in fancied unrestraint. But no! Scarce a block away he halted, turned back and walked beside his master. He needed no chain to control him. All unconsciously his master's spirit had penetrated his and formed a bond he could not escape. Yet within that bond he found all needful, rightful freedom.

So Christ's mastery of us not only liberates us from law but places us under a higher personal law, in spiritual union with Him, as the Apostle proceeds to depict.

THE LAW OF MARRIAGE (7:1-6). A woman is bound by the law of marriage to her husband. (And vice versa: "man" in verse 1 is generic). The marriage bond is a life-time obligation. Death annuls it. The point of the illustration is simply this: Death dissolves legal obligation.

But the application to our case is more complex. Who dies? Is it the Law? Christ? or we? Assuredly Christ did the dying; but His death is not the point. His dying brought about our death. The point is that we died—died with Him. So Paul states it: "Ye also are become dead to the law by the body of Christ" (4a).

Yet that embraces only half the illustration. Freed from the old obligation, free to be married to another; but who is that Other? It is Christ, the New Man, risen from the dead. But, in the terms of the illustration, we are the one who died. How then can we be re-married? Again the point is not that Christ rose, but that we rose with Him. We live anew. Born again. He has obtained, through death and resurrection, a Bride akin to Himself. Study Gen. 2:18-24. Now follows the glad, new marriage: "That ye should be married to Another, even to Him who is raised from the dead" (4b).

Comment

THE CLIMAX OF CHRISTIAN TRUTH. In the revealed fact that believers are married to the Son of God—Christ glorified in Heaven yet living in us—we have reached the high-water mark of teaching in the book of Romans. All that precedes leads up to, all that follows flows from, this marvelous fact. Married to Christ! Ours is His name and nature. We share His past triumphs, His present life, His future glory. The Father has taken the hand of His only-begotten Son and the hand of His newly-begotten child, and joined them together "for time and eternity." Is there a man unmoved by these tremendous facts? Is there a believer so weak as to be unwilling to live up to such a gracious and glorious relationship? Married, not to an earl or duke, a prince or king of earth; but to the greatest, grandest person in all the universe. My brother, if you

will let it, it will transform your life, as it has many another's. Henceforth for you "to live is Christ."

A New Standard of Conduct. Not an external standard to live up to (law) but an inward Presence to please. Not an impersonal deciding of right and wrong; but a personal doing of His will. Life has found a new center, a new sphere, a new circumference. It is all "in Him," occupied with Him, satisfied with pleasing Him. Does it make a difference? Yes, and the difference is this: Let a man, unmarried, spend his evenings at the pool hall. It is merely a question of the right or wrong of playing pool. But let him become married. If he continues as before, the question is no longer the wrong of pool-playing, but why he does not love his wife sufficiently to prefer her above the pool.

> "Jesus saith to him, Lovest thou Me more than these?" (John 21:15.) "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again" (2 Cor. 5:14, 15 R. V.). Read also verses 16, 17 and compare with above truths.

A New Power in Service. "That we should bring forth fruit unto God" from this heavenly union (4b); "That we should serve in newness of Spirit, and not in the oldness of the letter" (6). "Fruit" is Scripture's highest conception of "service," not mechanical, but vital. "Be fruitful, and multiply," spoken to the first marriage union (Gen. 1:28), belongs also to this New Man. We must not be sterile. He has planted a new race in the earth. He would multiply it and thus people the earth with His kind.

2—The Death Struggle of Self, 7:7-25

Note

Can "I" live the Christian life? "I" wants to, and is prone to think it can, even after all that has preceded. But "I" is doomed to failure. Moreover, God does not ask it. This chapter was written to warn against the sad experi-

ment. God does not expect me to live a Christian life, for He knows that I cannot. Instead, He asks and expects me to let Christ live the life in me by His Spirit. That is as different as day from night. Reader, if "you" have failed, will you not take to heart the teachings of Romans 7? Here, 38 times the little pronoun "I"; yet the sum and conclusion of all this self-effort is defeat and failure.

Objection Met. Does not this setting aside of the law make it out to be sinful? No! it (the law) makes me out to be sinful. That is its work—making sin to be known and recognized as sinful; but to remedy the sin by making good, it cannot. So, "The law is spiritual: but I am carnal, sold under sin" (7-14).

Struggle and Defeat. Here is a very intimate, personal picture of "I" the New Man, trying to live the Christian life, but constantly checkmated by "I" the Old Man. It is a vivid portrayal of the strife between the two natures in the believer. One will derive spiritual profit as well as illumination from reading verses 15-25, inserting "Old Man" and "New Man" where they are respectively referred to. "For that which I (the Old Man) do, I (the New Man) allow not; for what I (the New Man) would, that do I (the Old Man) not; but what I (the New Man) hate, that do I (the Old Man)." And so on.

Comment

The One Way Out. Is there no relief from the wretchedness of such a struggle? Yes. God has made provision for it in the Covenant of the Cross. If He had not, redemption would be imperfectly adapted to our needs. Not that we should strive, as do some earnest souls, to slay the Old Man; nor that we should claim, as do other precious ones, that the old nature is eradicated. If the latter were the case, one could not sin if he wanted to; for, remember, the new nature never sins. 1 John 3:9. What we need, and what God has for us all in answer to our sin-sick cry, is Deliverance: "O wretched man that I am! Who shall deliver me from the body of this death?" (7:24).

Quickly comes the answer, born of the Spirit who ever points to Jesus: "I thank God through Jesus Christ our Lord" (7:25). Jesus, who saves; Christ, who indwells; Lord, who rules the life. The provision is complete and perfect; perfect in itself, perfect in its application. The victory of the Cross FOR US carried with it the promise of the Holy Spirit, that He might achieve like victory IN US. He is ours who believe. Henceforth the appeals to live the Christian life are in keeping with this fact. Thus: "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (Gal. 5:16). "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). He has provided against it, why provide for it? How simple, how satisfying, how lacking in self-struggle. With what eagerness we press on into this victory, awaiting us in Chapter 8. God grant it to us all. May we all claim it by Covenant right!

3—The Victorious Life in the Spirit, 8:1-39

SANCTIFICATION AND SEPARATION. We must now pause to study the nature of Sanctification and the reason for its leading to a life of Separation. In its primary usage, "to sanctify" means "to set apart." Set apart unto God, separated from an unholy to a holy use, from others' use to His use. Thus His people are sanctified (Num. 8:17), and His house (Ex. 40:9-11). It refers to POSITION.

In the secondary sense, to sanctify means to make pure or holy, to cleanse or purify. It involves separation from sin as well as unto God, a state of separation and holiness. See Lev. 11:44 (free from defilement); Ex. 40:12, 13 (both water and oil); Eph. 5:26, R. V. (sanctified through cleansing). It refers to CONDITION.

The one logically follows the other, as we have often illustrated by a particular spoon in our possession. It was given to us; is recognized as ours; none of the family ever use it; it is always at our place at the table; it is SET APART FOR OUR USE. Thus the spoon is "sanctified" in the primary,

positional sense. But what is its condition? Because it is set apart for our use, care is exercised to keep it cleansed. We always find it FIT FOR OUR USE. Its Condition corresponds to its Position. This we rightfully expect of that which is ours. How much more God of us!

THE PRINCIPLE, PRACTICE, POWER OF SANCTIFICATION. Romans 6 teaches Sanctification in Principle; identified with Christ in His death and resurrection, and thus set apart to Him—the perfect position of all believers. Romans 7 teaches Sanctification in Practice; that is, man's attempt to put it into practice, the human effort to attain it and the failure such effort entails. Romans 8 teaches Sanctification in Power; the power to experience its reality; the presence of the divine personality controlling the human; the condition, rather than the position, above; the condition of all who claim it. It is the living out of Romans 7:4. God sets us apart to Himself by marriage to His Son. The Holy Spirit seals the bond and enables us to live happily with Him forever after.

HIS PRESENCE, PERSONALITY, POWER. Here lies the secret of Sanctification as a life experience. As we yield to Him, He lives and gains the victory in us. Hence we find the key to the *Outline* of Romans 8 in the three persons of the Godhead. See *Outline*, a, b, c. We also give herewith an alternative outline of the entire division, incorporating the above teachings:

Outline

III—The Victorious Life in Christ Jesus, Chaps. 6, 7, 8

1—In Principle. 6:1—7:6.

2—In Practice. 7:7-25.

3—In Power. 8:1-39.

a—A New Position. In Christ Jesus (1-4).

b—A New Power. In the Holy Spirit (5-25).

c—A New Privilege in Prayer. To the Father (26-34).

The Triumph of the Victorious Life in Christ Jesus (35-39).

a—Life in Christ, 8:1-4

Note

No Condemnation (1). This "therefore" gathers into itself a double reasoning, cumulative of all that precedes. The Condemnation in ourselves (Division I) became "No Condemnation," judicially, "by Jesus Christ" (Division II); but now it has become "No Condemnation," experimentally, "in Christ Jesus" (Division III).

The phrase "who walk not after the flesh, etc.," does not belong here, but is borrowed from verse 4 (see R. V.). There is no reference as yet to our manner of life, but solely to our mode of life—"in Christ Jesus."

The New Law of Life (2). In Christ Jesus there has entered our lives a new law of control or dominating principle. It is called the "law of the Spirit of life," and it operates as a higher law setting free from the lower "law of sin and death." It is nothing less than divine personality offsetting sin's power to sway, much as a book in my hand is freed from responding to the down-pull of the law of gravitation by the introduction of the higher "law" of my personality willed and expressed through the hand that upholds it.

Full Realization (3, 4). Now the full effectiveness of "God's Method of Making Men Good" is reached and stated. (1) The law could not make men good, its "weakness" being that it appealed of necessity to the inability of the flesh (cf. Division I). (2) Therefore God adopted the method of "sending His own Son in the likeness of sinful flesh," not sinful, but "for sin" (cf. Division II). (3) Thus through a sinless Man "in the flesh" He "condemned sin in the flesh." (4) And all with the intent and end in view "that the righteous requirement of the law might be fulfilled in us who walk not after the flesh (weak, sinful) but after the Spirit (the same Spirit in whom His Man lived His life)."

God's method is no lowering of the standards, but the only effective means of realizing them. What wonder the objector's voice is silent! God's method works—and it works in the power of His own personality.

Comment

SIN A CONDEMNED CRIMINAL. Dear reader, are you still living under the old mastery of sin, under a thralldom which God's method of Salvation has dealt this body-blow, rendering such servitude unreasonable and unnecessary? Sin is a condemned criminal, an outlaw. Why pay it homage? Why own its sway? Why yield it obedience? He condemned it with the intent of stripping it of its power. A Man has conquered and convicted it, and the Spirit of that Man is now in us. Seeing we now live "in Christ Jesus" let us claim His freedom from the behests of sin and the flesh by walking in His victorious Spirit.

b—Victory Through the Spirit, 8:5-25

Note

THE SPIRIT TAKES OVER THE CONFLICT WITH SIN (5-13). Chapter 7 witnessed the losing conflict of "I" against sin in the flesh. Chapter 8 introduces a new combatant. "I" is not even mentioned in the fray. The "Spirit" has moved into the conflict, supplanting "I," resisting and checkmating the movements of our sinful "flesh." (The combatants are mentioned: "flesh" 13 times; "Spirit" 21 times.)

This section is an expansion of the last half of verse 4—"who walk not after the flesh but after the Spirit." Verses 5-13 should be re-read with this as a text.

The antithesis is as striking and absolute as language could well make it. No such thing as growing out of "flesh" into "Spirit." Their nature and interests are opposed (5) and also their effects. How can one grow out of "death" into "life and peace" (6)? The one is a constant state of enmity and rebellion against God (7), and consequent inability to please Him (8).

But we are brought out of that state, not by dint of self-effort but by virtue of the Spirit's indwelling us (9a)—a presence that is the simple, primary fact accompanying Salvation, without which none are His (9b).

Now the indwelling Spirit is the Spirit of Christ (9b) and means a life indwelt by the presence of Christ Him-

self (10a). (Compare Eph. 3:16, 17.) But Christ is victor over our spiritual foes. Having won our battle FOR us, now He wins it IN us (10, 11). Through His presence sin and death give way to righteousness and life (10), a victory that pledges and presages the deliverance of our very bodies from the grip of disease and death (11).

Here is bed-rock, upon which we are to stand. Here is the POWER of Sanctification that renders operative the PRINCIPLE of Sanctification in Romans 6. In His death and resurrection we died with Him and were raised with Him to newness of life (6:1-13). But wretched inability to practice these principles of victory is our experience (Chapter 7) until, by the Holy Spirit, the living Christ re-enacts His victory in us. This He is now doing in the measure that we let Him. (See Comment, page 79.)

THEREFORE (12, 13). Our obligation "to the flesh, to live after the flesh" ceases (12). To so live would be but to turn back to death from which Christ has freed us (13a).

The living Christ within creates a new obligation to yield wholly to Him, and through the Spirit "put to death the doings of the body." This we are free to do day by day, and its doing spells life (13).

With this section one should not fail to read and compare Galatians 5:16-26.

THE SPIRIT SECURES TO US THE PRESENT POSITION OF SONS (8:14-17). Here is a further ministry of the Spirit, a ministry we are finding increasingly blessed as we proceed, by which the man who was arraigned and condemned in Division I, that very man has now become not only a Child of God, but a Son (full legal rights restored), and Heir. It sounds too good to be true. Thank God for so marvelous a "Method" as His in dealing with sin.

Through the Spirit we have: 1—Guidance, the mark of sons (14); 2—Adoption, the restored rights of sons (15); 3—Witness, His acknowledgment of us as His children (16); 4—Heirship (17a), though with an interlude of testing (17b).

Children by Birth, Sons by Adoption (15, 16). The Greek for children is "born ones." The Scotch say "bairns." How loving its very sound! We are the "Bairns" of God. This has come about by actual generation and birth. But how tragic to be His children without being also His heirs, a right we had forfeited through sin in which we spent our birthright. Added to the Spirit's benefit of Birth must be His further work of Adoption, reinstating us in the full legal rights of sons.

So Scripture follows this sequence: First the question of rights forfeited through sin is disposed of; we are legally restored by Adoption, all reproachful remembrance of our past spendthrift life being swept away (15). Then the divinely attested fact of our being His actual children (16) carries with it the unquestioned heirship, heirs of God and co-heirs with His Son (17).

The Spirit Assures to Us the Future Glory of Sons (8:18-25). Into this glorious inheritance we do not enter at once. We need the discipline, God delights in the glorifying that comes through a period of testing and suffering akin to that of His first Son. Hence this further work of the Spirit is required, His ministry of encouragement under trial, sustaining us with perpetual glimpses of the "glory that shall be revealed in us" (18).

The "Unveiling" of the Sons of God (19). The Greek word is the same as the name of the last book of the Bible—The Revelation. The unveiling of God's Son Jesus Christ (Rev. 1:1) will carry with it the unveiling of His other sons in His Glory (see Col. 3:4).

Creation's Deliverance (20-22). As creation shared the burdening curse of sin (Gen. 3:17-19), so it is pictured as looking forward with hope and longing to the day of man's deliverance from the curse, in which deliverance it will also share. (Read such passages as Isa. 11:1-9; note the self-same sequence: man's blessed release (3-5); creation's share in the blessing (6-9).)

Our Future Adoption (23). As there is a present, spiritual resurrection which but anticipates a future, phys-

ical resurrection, correspondingly our already experienced, spiritual Adoption (15) is but pledge and prospect of a future, physical Adoption (23).

It is called "the redemption of our body." Remember, "flesh and blood cannot inherit the kingdom of God." To inherit our incorruptible heritage a physical, corporeal change is absolutely necessary. Read 1 Cor. 15:50-53.

By what power is it to be effected? This last of redemption's benefits is also the working of the power of His presence. The Greek word *parousia* means "the presence of one who has come." In the presence of that Coming One death and its corruption cannot exist. Read John 11:21, 25, 26: His presence would have precluded death. So will it (1) procure the raising of those who have died (25), and prevent the dying of those who live (25). Cf. 1 Thess. 4:16, 17.

Hence this future Adoption, or physical redemption, is depicted in terms of our Lord's personal return:

> "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself" (Phil. 3:20, 21).

We now have the "first-fruits of the Spirit" (8:23) through spiritual Adoption (8:15) and identification with Him in His First-fruits resurrection; then we shall have the full-fruits of the Spirit in the harvest of bodily redemption (1 Cor. 15:23).

Saved by Hope (24, 25). Under present sorrows, sufferings, disappointments, persecutions, and pressure of whatsoever circumstances, the Spirit keeps turning our eyes toward the glory—the inheritance, incapable of corruption and defilement, being kept in heaven for us while we are being kept on earth for it—that we may "with patience wait for it."

How wonderful is the Spirit's ministry of hope! Take time to read its fuller message in the Epistles of Peter, that great Apostle of Hope.

Comment

THE VICTORY OF THE INDWELLING CHRIST is well embodied in the simple story of Mary, but recently become a Christian and now being examined for admission to the Church. The questioning ran somewhat thus: "Mary, you are a Christian?" "Yes." "Does it make any difference in your life, being a Christian?" Oh, yes indeed," said Mary. "Well, what difference? Suppose, for example, you are tempted to sin; what do you do?" This was Mary's reply: "When I hear Satan come knocking at my heart's door, I just turn to Jesus and say, 'Lord Jesus, won't You go to the door?' He goes and opens the door; and when Satan sees Jesus, he says, 'Excuse me, I have come to the wrong place'; and bowing, he goes away."

Truly he had come to the wrong place. The Son of God was ever more than a match for Satan, and still is. Friend, if you will receive the same victorious Christ in your life, victory for you is assured. It is His victory in you. Mary knew her supreme resource, knew it was the fact of the living, indwelling Christ; and her faith was so implicit as to make practical use of it. Why should not every Christian "let Christ" have the victory, daily, momentarily, in their lives?

HOW RICH ARE YOU? Son! Heir! Co-Heir with Christ! Have you ever estimated your wealth? And have you contemplated the guarantees of security for both yourself and your wealth, seeing "All things are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3:21, 23)? Our blessed, non-breakable linkage with God, Christ, All Things.

And how have our known riches increased with recent astronomical delving into the heavens' depths. Way yonder are newly discovered worlds (suns like ours) from which the light now reaching us started, we are told, 110,000 light years ago, each "light year" representing a traversed space of six trillion miles.* It staggers us. Not even the mind,

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*In exact figures, light travels 5,064,681,600,000 miles a year. This×110,000=557,114,976,000,000,000 miles distant.

much less the hand, can grasp our wealth. Those worlds are ours. We share them with Christ.

The stars of heaven yours! Worlds on worlds in waiting for their accredited heir! Do you, can you, ever allow yourself to look, talk, act, like an impoverished son of earth, slave to its sins and enticements?

> "My Father is rich in houses and lands,
> He holdeth the wealth of the world in His hands!
> Of rubies and diamonds, of silver and gold,
> His coffers are full,—He has riches untold.
>
> I'm the child of a King,
> The child of a King!
> With Jesus, my Saviour,
> I'm the child of a King!"

The Buoyancy of Hope. How many men have been sustained and have come off victors through a clear vision of certain reward. Moses "had respect to the recompence of reward," and so "he endured, as seeing Him who is invisible" (Heb. 11:26, 27). How it sustained even our blessed Lord, enabling Him to triumph, of whom it is said that "For the joy that was set before Him (He) endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Surely we can scarce expect to triumph without the invigorating buoyancy of this hope—our eye trained, our mind intent, our heart fixed, on the goal of His coming glory. "The joy of the Lord (above quoted) is your strength."

c—Prayer to the Father, 8:26-34

Note

A yet further ministry of the Spirit in our Sanctification is in the sphere of Prayer. Having secured to us the position of sons, as the Bairns of God, He now places us through prayer under the providential care of our Father.

(As we found all three persons of the Godhead actively engaged in our Justification (recall *Outline* of 3:21-31), so now we find all three equally active on our behalf in Sanctification (see *Outline* of Chapter 8).)

Prayer plays an absolutely essential part in the life of a child of God. Jesus' distinctive prayer-teaching is that in prayer we come to God as children, and that through prayer He meets our every need as a Father. Read Matt. 7:7-11.

THE SPIRIT INTERCEDES IN Us (26, 27). Prayer is the pre-eminent prerequisite of a successful Christian life. If a son of God is one who is led by the Spirit of God, how can Sonship be realized except through prayer? But we know not how to pray as we ought, so the Spirit, kindly, graciously, patiently, helps us in this weakness also (26). Twice it is said that "He maketh intercession for us"; that is, the Holy Spirit from within does the praying for us.

What a conception of prayer! Such prayer carries with it a two-fold assurance of acceptance: It will be known and understood by our heart-searching Heavenly Father (27a); and it will be in accordance with His will (27b). (For the sake of continuity we pass for the moment to kindred prayer teaching in verses 33, 34.)

THE SON INTERCEDES ABOVE Us (33, 34). Another indispensable provision for the protection of the "sons" is the perpetual prayer-work, at the Throne, of Christ our High Priest. He is there as our Advocate (Attorney), and our sin must occasion much pleading of His righteousness on our behalf (1 John 2:1). What provocation must we have given Satan to lodge his accusations against us (see Rev. 12:10; cf. Job, especially 1:6-12; 2:3-7).

But now, no man, no, not even Satan, can successfully charge us with anything (33a), since God justifies us (33b) and has as His warrant Christ who, having died and risen for us, is now at His right hand actively engaged on our behalf (34).

Between these two poles of prayer—the Spirit IN us and the Son ABOVE us—is placed the picture of a well-ordered life in which

THE FATHER PROVIDES FOR Us (28-32). Through prayer the Father is enabled to exercise that providing care (we often call it "providential") which He has in His

Father-heart for us, and which is the natural outworking of a Salvation that relates us as sons to a Father.

IT INCLUDES "ALL THINGS," as indicated by the two outposts of the picture, verses 28 and 32.

> "ALL THINGS, we know, work together for good to them that love God . . . He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us ALL THINGS?"

Where is the warrant for such divine hyperbole? First, in the "purpose" of His calling (28b). His lofty purposes us-ward include these steps: He "foreknew" us (29a), and "foreordained" us, not merely to be saved by the Son but, much more, to be "conformed" to the Son (29b). He also "called" us (30a), "justified" us (30b), and "glorified" us (30c). Even the latter is in the past tense; in His purpose it is already accomplished.

If the Father purposes all this toward us, "If," after such a manner and to such an extent, "God be for us, who can be against us?" (31).

The capstone proof of His providing love is in the sacrificial gift of "His own Son . . . for us all" (32a). The greater includes the lesser, token and pledge that such love will "with Him also freely give us all things" (32b).

Comment

"TO THEM THAT LOVE GOD" (28) is the one thread of life that unravels the mysteries of its tangled meshes. To them "all things" bring grist to their mill, for the grinding out of God's gracious purposes.

Two families are visited with death. To the one it is the messenger of sorrow and grief. To the other it is the opening of the very gates of Heaven, with a tender, transforming touch of its glory upon their souls. Two men meet severe reverses. To the one it is a stunning, deadening blow—it's his all. To the other it is but an incident leading him to place fresh evaluation upon his riches as a son of God.

Love is the touchstone. Dear one, God loves you dearly as a Father. Believe it now. Believe it still more when

your darling lies cold and lifeless, or your wherewithal is swept from you. Loving Him, these will prove a part of His "all things" made to conspire for your good. Were you growing careless of Him? or contented with creature comforts? He loved you too well to let you drift, so He touched your life in its most sensitive spot. And now you love HIM. He satisfies you, and His "purpose" that you, as a son, be "glorified" in wondrous "conformity to the image of His Son" is moving on day by day toward its goal. Your growth is apparent to yourself and others. You'll thank Him for every one of His "all things" through Eternity; but, child of His love,—thank Him NOW!

PRAYER IN THE SPIRIT (26, 27). True prayer is God-breathed; His Spirit interpenetrating our spirit; His mind coming to consciousness in our mind; His desires breathed back to Him through our yielded hearts. "Lord, teach us to pray" . . . "always with all prayer and supplication in the Spirit" (Lu. 11:1; Eph. 6:18).

THE ORIGINAL "WIRELESS." God has provided us with a wonderful "wireless" equipment—the Spirit praying IN us, the Son praying ABOVE us, each engaged in sending and receiving messages. They meet every requirement of the modern wireless system, each in tune with the other. For centuries Heaven and earth have enjoyed such communication, distance being no barrier.

Recently a man was being shown the new wireless in operation, with the expectation that he would marvel at it. "Yes," he replied, "it is wonderful, but not new, for there is record of wireless messages being sent as much as three thousands years ago, the Psalmist saying, 'This poor man cried (on earth) and the Lord heard him (in Heaven).'"

Dear reader, God having graciously designated your heart for the placing of a "wireless" instrument, capable of "sending" to His Throne Room, what use are you making of it? What daily advantage are you taking of it?

THE FELLOWSHIP OF PARTNERS IN PRAYER. When once we realize that Christ Jesus is always occupied in "making intercession for us," that HE ever lives to pray (Heb. 7:25), that He counts this His age-long work, other than which we

know of nothing engaging Him as a task, prayer opens to us a new field for work. We come to look upon prayer as work, a definite, practical means of getting things done; likewise, as an opportunity for fellowship with Him in taking a part of His work.

A woman runs into her neighbor's home and while chatting begs to be of help in her morning's work, perhaps drying the breakfast dishes. Through that act there springs up a sense of closer fellowship, the one is sharing the other's task. Or a minister finds one of his men at work sawing through a log and surprises him by asking leave to "take a hand." As they swing back and forth at either end of the saw, a kindred feeling of fellowship over a common task is engendered, they are sharing work together.

Reader, if you desire to realize fellowship with Christ Jesus our Lord, think of prayer as His task and purpose daily to take a part of it in common with Him. Ask Him to trust you with a larger and yet larger share of His great task of praying for a needy world for which He died.

d—Summary of the Triumph of Sanctification, 8:35-39

Note

The immediate introduction to this Summary of Sanctification is the note of triumph sounded in the preceding verses (33, 34). Their reiterated assurance that "Condemnation" (Division I) has been triumphed over by "Justification" (Division II) is the Spirit's logical leading up to the exultant triumph of "Sanctification" (Division III).

The Victory of the Inseparable Life "in Christ Jesus Our Lord" (35-39). These provisions for the Christian's life are so intimate and abundant, the Apostle breaks forth into an exultant challenge: "Who shall separate us?" He calls up every conceivable extremity of experience (35, 36), only to answer: "Nay, in all these things we are more than conquerors through Him that loved us" (37). He concludes with the triumphant conviction that the whole realm of time and space holds no force that can suffice to

"separate us from the love of God, which is in Christ Jesus our Lord" (38, 39).

"Life by Jesus Christ" Leads to "Love in Christ Jesus." The last words of Division II should be compared with the last words of Division III. The former sum up the benefit of Justification as "Life by Jesus Christ." The latter exhibit this benefit, lived out in Sanctification as a "life in Christ," ripened and deepened thereby into "Love in Christ Jesus." Life by Jesus our Saviour and Love in (union with) Christ our Sanctifier.

Comment

"Separation" Leads to "No Separation." The Marriage of 7:4 is the mountain-peak of this whole division. All that precedes leads up to it; all that follows flows from it. We are married to Christ. Marriage is a step of separation, a doorway to intimate union and interrelationship. Within its sacred enclosure two live as one. The roots of life intertwined, the threads of life interwoven, the interests of life interblended, the result is a union of life, a oneness that defies all suggestion of separation. A step of separation, a state of no separation; so also is our life "in Christ."

Yielding Leads to Experiencing. The living of such a life is a fine art. Many Christians have failed to taste its sweets because they have never seriously undertaken to cultivate its intimacies. Nor have they considered the power of slight annoyances, little vexations, irritations, misunderstandings, to spoil the vintage. Only when all is yielded and out of the way is the flow of life and love complete.

We cite the experience of a friend as the best illustration we have known of the value of a surrendered life. He was a shrewd business man, an upright Christian, a Bible-reader and follower of Jesus. But there was a lack in his life, a something about him that did not satisfy. One day he sought an interview, and asked, abruptly, "What do you think of smoking?" And again, "What do you think of playing cards?"

Now, the point is not in the special sinfulness of these two particular things, but rather that the Holy Spirit was putting His finger on two things in this man's life that irritated and hindered his union with Christ. In your life, dear reader, it might be something very different, even seemingly trivial. But if He singles it out, you had best heed and put it away.

That very day this friend sought a second interview to say, "I have decided to cut it all out." We knelt together and offered up the life in a full surrender. Now the point is this practical question, of vital interest to every earnest Christian: "Did it make any difference in his life?"

Immediately his life began to mellow, to sweeten and beautify, in a manner noticeable to all. While to himself there was the unfolding of an entirely new experience: Christ became real; the Bible became a new book of absorbing interest and meaning; love filled the heart, prayer became a precious and much prized privilege. Moreover he became alert to every opportunity for personal service and testimony. In a word, his life had found a new center and sphere. Henceforth it was Christ. His yielding had invited Christ to take the central place in life and in love. And He came and occupied the place made vacant for Him. Days and experiences have followed that are best described by Paul's, "To me to live is Christ."

The above is a "laboratory test" of Romans 8 which any follower of Jesus can make for himself. Yield your life wholly to Him, in terms of a marriage relationship. Let Him lead you anew to the altar of wedded union. Lay aside every irritation as He points it out. Let there be no reservations. And you too will prove the victory of the inseparable life in Christ Jesus our Lord.

CHAPTER VIII

GOD'S DEALINGS WITH ISRAEL—PAST, PRESENT, FUTURE

Does the Jew's Failure Mean God's Failure?

Romans 9, 10, 11

This Division of the Epistle, in one sense so clearly parenthetical, is in another sense so closely connected with the unfolding of its theme that one cannot catch its deepest import until this relationship is recognized.

The theme declares the Gospel to be "the power of God unto salvation to every one that believeth; to the Jew first." But the Jew refused to believe. He refused his Messiah not only at the Cross but in the program whereby He was preached "to the Jew first" (Acts 13:46). Paul cannot forget his experiences with his fellow-countrymen. What effect has the Jew's historic unbelief upon the program and purposes of God?

Moreover, God is bound to the Jew by solemn promises, covenants, and even oaths. What has become of these? Are they but "scraps of paper"? Some are calling God's righteousness into question. The God who is heralding His righteousness in the Gospel is charged by these critics with unrighteousness in relation to Israel (9:14).

Hence this section to show: First, His special **sovereignty** of relationship to and right over Israel (Chap. 9). Second, His wonderful **righteousness** in the Gospel, available to any Jew as well as to any Gentile (Chap. 10). Third, His enduring **faithfulness,** long-suffering in mercy, in which He purposes to redeem every promise and pledge (Chap. 11).

Outline

IV—Why Israel Is Set Aside: Dispensation. Chap. 9, 10, 11.

1—Israel's Past: A Setting Forth of God's Sovereignty. Chap. 9.

A Christ-like sorrow for them (1-3).

a—Israel's Position: Nationally (4, 5).
Their eight Privileges:
"Adoption," "Glory," "Covenants," "Law," "Service," "Promises," "Fathers," "Christ."

b—Israel's Election: Spiritually (6-13).
(1) A supernatural seed (6-9).
(2) A sovereign selection (10-13).

c—God's Righteousness Questioned (14-24).
Objection (14) answered:
(1) His is a sovereign right in dealing with His own (15-18). *E.g.* Moses (15, 16); Pharaoh also (17).
(2) His is the Potter's right in moulding the clay (19-24).
Further objection (19) answered:
(a) A sovereign, unquestionable right (20, 21).
(b) Showing His wrath and power (with longsuffering) on Vessels of Wrath (22).
(c) Showing the riches of His glory on Vessels of Mercy (23, 24).

d—He Made Known His Sovereign Purposes Toward Jews and Gentiles (25-29).
(1) Gentiles to become Vessels of Mercy (25, 26).
(2) Jews to become Vessels of Wrath (27-29).

e—The Results of His Righteous Sovereignty (30-33).
(1) Gentiles have attained to righteousness of faith (30).
(2) Israel has not attained (31). Reason (32-33):
(a) They sought it by works (32a).
(b) They stumbled in unbelief at the Cross (32b, 33).

2—Israel's Present: A Setting Forth of God's Righteousness. Chap. 10.
They need to be saved (1).

a— { Seeking their own righteousness / They missed God's righteousness } (2-5).
(1) They are zealous but ignorant (2, 3).
(2) The end of living by the law is by believing in Christ (4, 5).

b—The Righteousness of Faith (6-13).
(1) Requires no effort to attain (6, 7).
(Bringing Christ from above or beneath.)
(2) Its pass-word is in every mouth and heart (8-13).
To be "Saved" { "Believe" and "Confess" (9-11). / "Call upon the Lord" (12, 13). }
(3) It is **available to any Jew and any Gentile, without distinction (12).**

c—God's Plan for Bringing His Righteousness to Every Man (14, 15).

(1) Men are to be "sent" (by the Church) (15b).
(2) As they are sent they are to "preach" (15a).
(3) As they preach men are to "hear" (14c).
(4) As they hear they are to "believe" (14b).
(5) As they believe they are to "call" (14a).
(6) As they call they are "saved" (13).

d—This Method Renders Man's Unbelief Inexcusable (16-21).

(1) All the world (Gentiles) have "heard" (18).
(2) Israel should have "known" (19).
(3) While Gentiles have "found" (20),
Jews have failed through disobedience (21).

3—Israel's Future: A Setting Forth of God's Faithfulness. Chap. 11.

They are not cast away (1, 2a).
Paul's conversion a living proof (1b, 2a).

a—Their Spiritual Remnant (2b-6).

(1) God has always reserved some for Himself (2b-4).
(2) So now there is a remnant of grace (5, 6).

b—Their National Blindness (7-24).

(1) It is PARTIAL (7-10).
The nation was warned (8-10).
(2) It is BENEFICIAL to the world (11, 12).
And finally to themselves (11b, 12b).
(3) It is NOT FINAL (13-32).
Gentile believers are warned (13-24).
(a) The nation is to be revived (13-15).
(b) The natural branches are to be grafted in (16-24).

c—When this "Mystery" Will End (25, 26).

(1) It continues only "until the fulness of the Gentiles" (25).
(2) It ends with the coming of Israel's "Deliverer" (26).

d—Summary of the Jewish Dispensation (27-36).

It will finally result in
(1) God's Covenant Kept (27-29).
(2) God's Mercy Manifested (30-32).
(3) God's Glory Magnified (33-36).

Chart: Division IV. See following page.

This Division is characterized by: SOVEREIGNTY. God's Sovereignty is in view throughout—a sovereignty sometimes merciful, sometimes severe, yet fully and finally vindicated. Because He is sovereign He can be always righteous in His dealings, and He will be ultimately and absolutely faithful.

The central teaching point is: DISPERSION IN THE WORLD. Intended by divine covenant and allotment to live in the land of Palestine, by unbelief they have come to be cast out and scattered to the ends of the earth. This condition, out of place and out of purpose, furnishes the background throughout this discussion of the Jewish problem.

The question at issue: HIS RIGHTEOUSNESS WITH ISRAEL. Does His righteousness in the Gospel break down before Jewish unbelief and leave God "in a box," so to speak, and as some claim, unable to keep His solemn promises to them? Or does this new revelation of His righteousness fit the case of the Jew and meet his needs?

Israel's response to God's dealings: GOD'S FAITHFULNESS REJECTED. This becomes the occasion for showing the ultimate faithfulness of God, in spite of their rejection.

The name of this Division: WHY ISRAEL IS SET ASIDE.

The *Chart* carries the three great words, Sovereignty, Righteousness, Faithfulness. These same words appear in the *Outline* as the three chapter themes, characterizing God's dealings with Israel in their Past, Present, and Future.

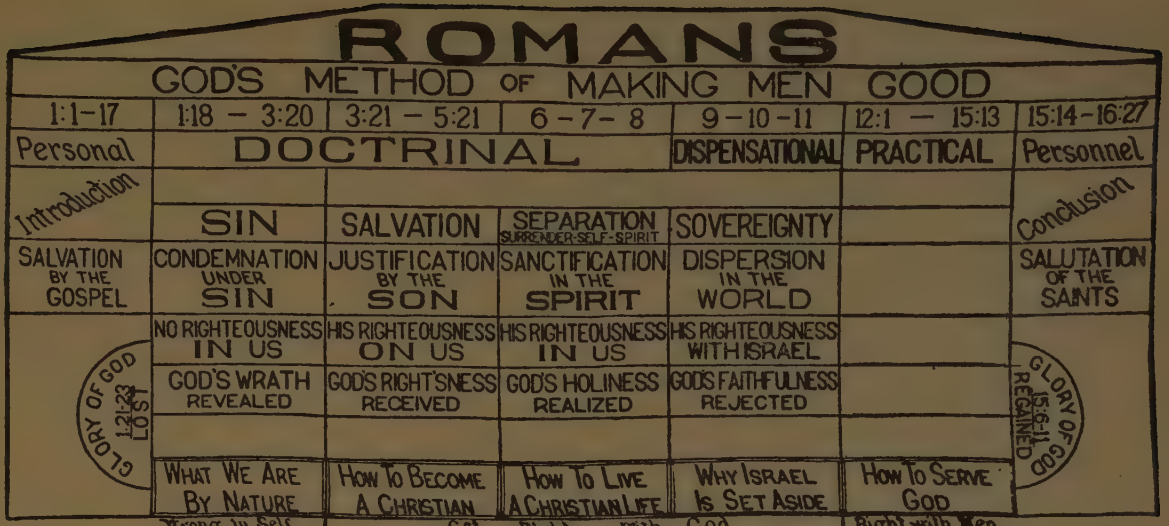
1—Israel's Past: A Setting Forth of God's Sovereignty

Chapter 9

Note

PAUL'S SORROW OF HEART (1-3) reminds us of Moses' anguish as leader of this same people, recorded in Exodus 32. Note: the people's sin (1-6); the Lord's repudiation (7-10); Moses' advocacy (11-14); and prevailing intercession (30-34). Still more it recalls Jesus' sorrow over their stiff-necked sin and final rejection of Him:

> "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would



SECTIONAL CHART—DIVISION IV

> I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, TILL YE SHALL SAY, Blessed is He that cometh in the name of the Lord" (Matt. 23:37-39).

Note the prophecy, "Ye shall not see Me henceforth TILL . . . :" that word gives a time-limit to their desolating unbelief. "Till ye SHALL SAY . . . :" here is the divine prophecy of a restored faith and future of blessing. Reader, do you question the day when this prophecy shall become history? Rather, let us watch and "pray for the peace of Jerusalem" till it be restored (Ps. 122:6-9).

ISRAEL'S POSITION: NATIONALLY (4, 5). The far-reaching importance of the Jewish question is forcefully impressed upon us by the enumeration of the privileges bestowed upon them as a nation, privileges such as have been accorded to no other people. They imply, on the part of God who gave them and Israel who received them, a mutual obligation that is most binding:

(1) "Adoption." How often does God call Israel His son! (Ex. 4:22; Deut. 14:1). (2) "Glory." Not alone revealed in the mount but in His real presence coming to dwell in their midst (Ex. 40:34, 35). Truly "He hath not dealt so with any nation" (Ps. 147:20). (3) "Covenants." That would require whole chapters to expound. With Abraham (Gen. 12:1-3; 13:14-17; 15:4, 5; 17:15-19; etc.); with Moses, in the Law (Ex. 20-31), and concerning the Land (Deut. 29-30); with David, concerning the Kingdom (2 Sam. 7. Note the word "House" occurring 14 times). Jesus tells them their "House" is left desolate because of their rejecting the Lord of the House under this Covenant, but there is a prophesied re-building (Acts 15:14-18); then, finally the promised "New Covenant with the house of Israel" (Heb. 8:8-12). (4) "Law." Given to them through Moses and become, through them, the basis of the world's jurisprudence. (5) "Service." The Tabernacle and Temple were the center and scene of a Service never to be forgotten—the daily sacrifice, the special offerings, the great annual feasts embodying redemption and pantomimed

by a nation of people. (6) "Promises." Binding in character, precious in their import. (7) "Fathers." Our God has been pleased to forever associate Himself with this people by calling Himself the "God of Abraham, Isaac, and Jacob," who are the Fathers of the "Children of Israel," the corporate name of their descendants. (8) "Christ." Born of this people and given by them to the world as its Redeemer.

ISRAEL'S ELECTION: SPIRITUALLY (6-13). The Holy Spirit now proceeds to lay the foundation for a wonderful argument for God's complete sovereignty over this people. They are His. He begat them. The spiritual core of the nation (6, 7), they are children of divine promise (8), springing from a supernaturally begotten seed (9). The bodies of Abraham and Sarah were dead. If God had not stepped in, there would have been no nation. They are His, as son belongs to father. It is thus that God pictures the supernatural birth of His Son, born of the virgin, and of His "children" under the New Covenant. There is a designed correspondence between the origin of His Old and New Testament peoples: they are both His, vitally and organically.

More; from within this supernatural seed God makes a sovereign selection, setting aside the elder and giving the birthright to the younger, not because of any desert or goodness but solely as an act of sovereignty (10-13). The covenant line of descent is through Jacob. What then? The children of Abraham, Isaac, and Jacob—this whole people—are His.

A RIGHTEOUS SOVEREIGNTY (14-33). The objector is again heard from. This time he challenges God's righteousness (14). To him Jewish unbelief has placed God in a dilemma in which He cannot keep His promises. But now the force of this carefully planned argument is turned upon him with withering effect. Cannot one do as he will with his own? In the case of one God will show His mercy and compassion (15, 16), and through another His power and wrath (17, 18). The clay is His to fashion as He will, some as "Vessels of Wrath" "unto dishonour" (21, 22),

and some "Vessels of Mercy" "unto honour" (21, 23, 24).

Nor did He do this without first proclaiming His purpose through His mouth-pieces, the prophets (25-29). They show that the Gentiles are to become "Vessels of Mercy" (25, 26), while the Jews are forewarned of becoming "Vessels of Wrath" (27-29).

The mould the Potter shaped to His purpose was the Cross. There the Gentiles, believing, entered into the "righteousness of faith" (30), and the nation, Israel, seeking righteousness by works, stumbled through unbelief (31-33). Over that stumbling-stone they fell headlong out of their land, a scattered, disrupted, countryless people ever since.

Comment

OUR ATTITUDE TOWARD THE JEW. Do we love the Jew? Are we interested in him, in his present sorrows and promised future? Is our attitude in keeping with God's covenanted pledges to him? Fully four-fifths of the volume of Scripture was given to the Jew and concerns the Jew. And if God's promises cannot be broken (surely they cannot) the world faces the day when its entire life will center in the Jew and around Jerusalem as its capital. Already, in our own day, the Fig Tree* is budding (Lu. 21:29-33). In very recent years Palestine has assumed an unwonted lure for the Jew. He is coming to look upon it as his home. He is pouring millions of money into its rehabilitation. He has experts in science and agriculture at work on its problems. He is building a great University at Jerusalem. He is going back, though in unbelief, and to face the gravest chastening sorrows of his history.

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* The Fig Tree is Scripture's appropriate figure of the Old Testament people as Wheat is of the New. While the genius of the latter is DISSEMINATION, its "field" being the world (Matt. 13:38; Mk. 16:15), the characteristic of the former is CENTRALIZATION, in the one land and about the one capital city. Seed is to be scattered; a tree is to be planted in a particular spot. A further appropriateness is found in the fruit; the fig is "of so anomalous a construction, with minute flowers on its inner side," botanists have given it a distinct classification. In this it speaks of the "peculiar people," blessed with hidden spiritual beauty.

Sovereignty's Mercy and Severity. Many shrink from the biblical doctrine of divine Sovereignty. Why? Well we may if our hearts are not right with Him. Take Pharaoh, cited in the chapter. God knew his heart and subjected it to the tests of His judgments. They crystallized its rebellion. (Nine times the record attributes to God the hardening of Pharaoh's heart—viewed from the side of divine sovereignty. Seven times it states or infers that he hardened his own heart—viewed from the side of human reaction and responsibility.)

But if my heart is right with God, if I am His obedient child, His sovereignty is my chief comfort and recourse. In it lie all the possibilities of prayer. My loving Father is supreme. To me it means that He is unlimited and unhindered in the exercise of His Father-care.

2—Israel's Present: A Setting Forth of God's Righteousness

Chapter 10

Note

Not the Nation, but the Individual is now before us. The nation has become dismembered. God is now dealing with the individual Jew. (In Chapter 11 He turns again to the nation.) Can He deal with him in righteousness? Ah, yes. His righteousness under the New Covenant is such that it is equally available for any Jew and for any Gentile. This is the vital point in Chapter 10. And it is in the consideration of this point that the Epistle's Jewish section takes on the aspect of an essential and integral part of the whole discussion of the plan of Salvation. They need Salvation (10:1), and here it is for them, made assuredly available to them by God's method of Justification by Faith, irrespective of desert or ill-desert (including even the crime of the Cross).

Righteousness Sought by Law (2-5). So zealous were they to prove themselves righteous by the law, they not only failed in their own efforts but lost step with God in the revealing of His righteousness in Christ.

Righteousness Claimed by Faith (6-13). God has, meanwhile, brought to pass a righteousness so wonderful

and complete that it excludes man's effort (6, 7) and admits only of faith (read again 3:26-28). Only a word is needed to possess it! And that word of admission is in every mouth and heart (8-13). Every one can believe. Every one can speak the word of confession. Every one can call upon the Lord. Nothing more is needed by way of Salvation—and nothing more is acceptable.

Nothing more? Just "believe"; just "confess"; just "call"! Yes. Then any Jew can as readily have God's righteousness as any Gentile! Yes; this is the point God is establishing:

> "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved" (10:12, 13).

God's Method of Getting this Great Fact out to the World (14, 15). If it is true that any man can be righteous in God's sight, so simply, so easily, then every man ought to know it. Hence the provision for preaching, for telling them the fact, for heralding the Gospel (this good news), for urging them to believe. See the *Outline* for the six steps in God's gospelizing plan: Men must be "sent" to "preach" that others may "hear"; as they hear they are to "believe" and "call"; and as they call they are "saved."

Man's Unbelief Rendered Inexcusable (16-21). They have "heard"; they have known; they have been told; they can have if they will. Their failure to have, under such a plan, is laid at their own door through disobedient unbelief. The Gospel of God's Son leaves Jew and Gentile without excuse.

Comment

The Gospel Made Plain. Seemingly it required Jewish unbelief to set forth the Gospel in its simplicity of statement. Nowhere else in Romans (if in all Scripture) is the way of Salvation made so practically and plainly available as here in the heart of this Jewish section. The difficulty of divesting the Jew of every vestige of self-sought, not blood-bought, righteousness, drew it forth from the heart of God.

This gospel gem in Jewish setting—how we all need it to wean away from every false reliance to simon-pure faith "in His blood and righteousness"!

THE GOSPEL GIVEN A WORLD-WIDE HEARING. If God's plan is such that every man can be saved, but his salvation hinges on his hearing the story, then every believer has an obligation to every unbeliever, the world over. I have something meant for every man, and something every man needs. If I keep it to myself, can I be guiltless? I am told that after 1900 years of the Gospel two-thirds of the men of earth have never heard, that they might be saved. What stupid blundering in the greatest enterprise the world has ever seen! What selfishness! What neglect! What criminal waste of the finest power the world has—the saving power of the Blood of Christ! And while we wait, 100,000 SOULS EVERY DAY sink into Christless graves, passing on into Christless eternities. Why do our feet refuse to go, and our tongues refuse to tell?

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One should perish, lost in shades of night.

Publish glad tidings,
Tidings of peace;
Tidings of Jesus,
Redemption and release.

Behold how many thousands still are lying,
Bound in the darksome prison-house of sin,
With none to tell them of the Saviour's dying,
Or of the life He died for them to win.

Proclaim to every people, tongue and nation
That God in whom they live and move is love:
Tell how He stooped to save His lost creation,
And died on earth that men might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

—Mary A. Thomson.

3—Israel's Future: A Setting Forth of God's Faithfulness

Chapter 11

Note

ISRAEL'S FUTURE furnishes the prophets with one of their most glorious themes. The argument for it, the certainty of it, the purpose in it, are most clearly and convincingly set forth in this chapter.

It opens with an emphatic denial of the unwarranted inference from their past unbelief and present dispersion that God has "cast away His people" (1a). Here as always, Paul's "God forbid" introduces a conclusive line of reasoning, which is clinched by a personal reference to himself and his conversion to the Christian faith (1b, 2a).

PAUL'S CONVERSION A TYPE. This single event assumes unwonted significance when viewed as a type foreshadowing the nation's conversion. That it was so intended appears: (1) From the manner of it—through the revelation of the living Christ from heaven (Acts 9:3-5, 27). Why did Jesus personally appear to Saul? And why was he converted in a manner true of no other person in the whole Christian era? It was a type of His future appearing for the turning away of unbelief from the nation.

> "Behold, He cometh with the clouds; and every eye shall see Him, and they that pierced Him; and all the tribes of the earth (or land) shall mourn over Him. Even so, Amen" (Rev. 1:7 R. V.) (Cf. Isa. 66:8).

It brings to mind Jesus' prophecy of their long night of unbelief ending in their seeing Him and welcoming Him, authenticated as their Messiah.

> "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. 23:38, 39).

The hope of the Jewish nation is in the Lord from heaven vouchsafing to them another sight of Himself as their Messiah, calculated to remove their age-long blinding prejudice, falling as scales from their eyes (Acts 9:18), and to

quicken in them a faith as surprising, unexpected, and miraculous as was that of Saul of Tarsus.

(2) From Paul's own references to his conversion:

> "And last of all He was seen of me also, as of one born out of due time." 1 Cor. 15:8 (Greek word means "born before the due time," "prematurely." R. V. renders "the child untimely born"). "Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His longsuffering, for an ENSAMPLE (or pattern) of them that should thereafter believe on Him unto eternal life" (1 Tim. 1:16 R. V.).

THEIR SPIRITUAL REMNANT (2b-6). God has never suffered a time when some of His chosen people were not faithful to Him. Elijah's despondent sense of aloneness in the dark hours of Israel's idolatrous apostasy (2b, 3) receives a prompt rebuke. God was safeguarding His testimony: "I have reserved to Myself 7,000" (4).

If this was historically true in that darkest hour, "Even so then at this present time also there is a remnant," by the same sovereign safeguarding, "according to the election of grace" (5)—an election so purely of grace as to surely preclude the Jewish proneness to boast of works (6).

THEIR NATIONAL BLINDNESS (7-24) is now shown to be 1—NOT TOTAL, as regards themselves (7-10); 2—NOT FATAL, as regards the faith of the world (11, 12); 3—NOT FINAL, as regards the purposes of God (13-32).

1—It is PARTIAL (7-10). At no time has the standard of faith wholly departed from this people. Always under its protection was "the election" (7), while "the rest" were overtaken with judicial blindness induced by their sin (8)—a blindness of which they were duly and fully warned (9, 10).

2—It is BENEFICIAL (11, 12). Through the divine alchemy even the needful judgments of God are rendered profitable withal. Their "fall" has brought Salvation to the Gentiles (11), which they refused to bring about while custodians of the oracles of God. Thus their fall has proved the world's enrichment (12).

Scripture makes a matter of record the decisive turning of the Gospel from a Jewish to a Gentile program:

> "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region" (Acts 13:46-49).

This crisis at the beginning of Paul's ministry as the Apostle to the Gentiles turns the stream of Salvation to the nations till they are reached and blessed "to the uttermost parts of the earth." Yet this same exhaustless stream will turn again to those who refused it, provoking them to jealousy (11b) and sweeping them into the kingdom in a floodtide of "fulness" hitherto unknown (12b).

3—It is NOT FINAL (13-24)—a fact of which Gentile believers are now warned at length, "lest ye should be wise in your own conceits."

Paul exalts his office as Apostle to the Gentiles (13) in the hope that his own countrymen may be "provoked to emulation" (14) as they "listen in" and hear the Gentiles admonished concerning God's future faithfulness to Israel (15-24). And what do they hear of those purposes concerning themselves?

(a) The nation is to be revived (15). The imagery is that of the prophet Ezekiel, picturing the Jewish nation as dead, dismembered and scattered in the Valley of Dry Bones. See Ezekiel 37. The rehabilitation of these bones with flesh and life is a "receiving" of them in an experience of resurrection—"life from the dead." (Read especially Ezek. 37:4-6, 11-14).

(b) The natural branches are to be grafted in again (16-24). The vital figure of the body and its members is now changed to the equally vital similitude of the vine and

its branches (16), again borrowed from the Old Testament imagery of the Lord and His people. E.g. Isa. 11:1, etc.; Zech. 3:8—4:7; 6:12, 13.

Its feasibility is argued with the Gentiles from the already accomplished fact of their own grafting in (17), with a commingled warning from the fact that Jewish branches were broken off through unbelief, while Gentile branches were grafted in solely through faith (18-21). If disobedience severed the natural branches, how much more the wild branches (22). And if the natural branches turn and believe, how much more shall they be grafted back into place (23, 24).

The Time of this "Mystery's" Ending (25, 26). Having established the fact that it will end, the time and manner are now definitely stated. They are introduced in words characteristic of Paul's prophetic utterances: "I would not that ye should be ignorant" (cf. 1 Thess. 4:13).

(1) This blindness, partial and temporary, is to continue only "until the fulness of the Gentiles be come in" (25b).

This phrase is not to be confused with "The Times of the Gentiles," which is a political term (Lu. 21:24). Its import is spiritual and makes declaration of the fact that while Jews are graciously included (individually, not nationally) in the make-up of the Church, God's primary purposes in the Church are Gentile-ward; and that when these have reached their "fulness," then He will turn with covenant faithfulness to Israel. To this agree both the Old and New Testaments:

> "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things" (Acts 15:14-17).

The order is: 1—Gentiles first called out by the Gospel, to comprise the Church in His "fulness." Eph. 1:23—(14);

2—Israel then restored (15, 16); resulting in, 3—World-wide blessing upon all nations (17).

The nations are finding prosperity most elusive and unstable. Why? They are disregarding the divine order. When the Church is complete and Israel is restored to her rightful, central position in the earth, then follows abundant prosperity to the nations (Zech. 14:16-21). It waits upon Israel's blindness being brought to an end. How is it to be?

(2) It ends with the coming of Israel's "Deliverer" (26). His coming will mean "all Israel saved"—the nation collectively, rather than the individual Jew as is now the case under the Gospel.

Scripture distinguishes two future comings of Christ—"for His Church" and "for Israel." To appreciate why He must at length come for them as "The Deliverer," we must allow the prophets to depict their hard-pressed condition out of which they will be willing to "look upon Him whom they have pierced." Zechariah, in chapters 12 to 14, tells the story of "In that day." They should be read throughout. We quote briefly:

> "Behold, I make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone FOR ALL PEOPLE: all that burden themselves with it shall be cut in pieces, though ALL THE PEOPLE OF THE EARTH be gathered against it" (12:2, 3).
>
> "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy ALL THE NATIONS that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED, and they shall mourn for Him, as one mourneth for his only son and shall be in bitterness for Him, as one that is in bitterness for his first born" (12:8-10).
>
> "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the

> third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God" (13:8, 9).

And now the narration of events discloses the manner in which the Lord accomplishes their national salvation, namely, through His personal appearance as their Deliverer:

> "For I will gather ALL NATIONS against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then the Lord shall go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (14:2-4a).

There is no mistaking the identity of "Jerusalem" or the location of "the Mount of Olives which is before Jerusalem on the east." How wonderful to be told that "His feet shall stand in that day" upon the very spot where they left the earth so many centuries before, all in accord with the heavenly promise, given at that time, that His coming should correspond to His going:

> "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

Because of the notable work of deliverance reserved for "that day" Zechariah describes it as "one day that shall be known unto the Lord, not day, nor night " (14:7). Through it the Lord comes into His right to reign and Jerusalem becomes the earth's theocratic center of worship and government:

> "And the Lord shall be King OVER ALL THE EARTH: in that day shall there be one Lord, and His name one . . . And it shall come to pass, that every one that is left of ALL THE NATIONS which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (14:9, 16).

Summary of the Jewish Dispensation. 11:27-36

Such a glorious outcome assured to the sorrows and struggles that have characterized God's dealings with Israel leads to a three-fold summing up of the Jewish Dispensation:

1—God's Covenant Kept (27-29). His faithfulness as a Covenant God can be no longer questioned. He has established us in the confidence that every promise, despite man's unfaithfulness, will be kept to the very letter, "for the gifts and calling of God are without repentance" (29).

2—God's Mercy Manifested (30-32). Jewish unbelief will eventually prove the occasion for doubly manifesting His mercy, first to the Gentiles (30), and finally to Israel through them (31), that ultimately "He might have mercy upon all" (32).

3—God's Glory Magnified (33-36). It is the glory of His Sovereignty, unimpeachable and unapproachable, so unfathomable and unsearchable (33), so incapable of being aided or counselled (34), or becoming obligated to man (35): "For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen" (36). Let the earth echo back, "Amen"; so let it be, O our glorious God.

Comment

Foretokens of Favor to Israel. To the Apostle's question, "Hath God cast away His people?" an intelligent observer of today, noting the spiritual movements among the Jews, can arrive at only one answer. If Paul could argue from an unbroken historical remnant to a like faithful remnant in his day, composed of Jews acknowledging the claims of Jesus as their Messiah and confessing Him as their Lord, how much more are we reassured of the continued strivings of the Spirit with them when we consider the progress made in the breaking down of their age-long religious prejudice against the Messiah. Likewise, in the light of God's promise to restore them to their land, though in unbelief, we must attribute to the same strivings of the

Spirit their turning with eagerness toward Palestine from all the lands of the globe.

Jewish statistics are meagre and unsatisfactory, but the Bible student of today should have a sufficient appreciation of the tremendous importance of this subject, from whatever angle viewed, to read with keenness of interest the frequent items of news concerning movements among the Jews.*

TIMELY WARNINGS TO GENTILES. This chapter contains the most searching of warnings to all Gentiles: to those constituting the Church, entrusted with the spiritual leadership of the world, and to those constituting the Nations, entrusted with the political leadership of the world. They are warned that great changes are due to take place in their respective spheres—in religion and in politics. And why is this warning given? "Lest we be wise in our own conceits."

God's horoscope of prophecy is far more to be trusted and heeded than the shrewdest conjectures of the wisest of men.

(1) A Gentile Church, boastful of her bigness and neglectful of her assigned task as His "branches," the task of ramifying into all the world as the bearer of His life and light to all nations (Matt. 28:18-20; Acts 1:8), is warned by the token of the lopped-off Jewish branches to humbly and faithfully fulfil her mission. The appeal is *a fortiori:* if this happened to the Jewish "natural" branches, protected though they were by covenant rights, how much more to us who, as "wild" branches without rights (read Eph. 2:11-13), were "grafted in contrary to nature."

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* We give three items of general interest:

During the Nineteenth Century there were, according to the best records, 224,000 Jews who received baptism into the Christian faith.

The population of Jews in the United States is estimated at about 3,500,000. It is increasing at the rate of 2 per cent a year.

There are 34 established missions for Jews in the United States and Canada, located in 19 of our larger cities. All but 3 are in the United States. New York has 6; Chicago 5; Philadelphia 3. In addition, individual workers are earnestly engaged in Jewish evangelization in many other cities and towns.

> "Be not highminded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off" (11:20b-22).

Is it an idle warning—"otherwise thou also shalt be cut off"? When God comes finally to speak of His church as the "Scarlet Woman" and the "Mother of Harlots" (Revelation 17—many see in this a composite picture of an apostate Protestant child eventually absorbed by the Catholic "mother"), it tells a tale of unfaithful harlotry on the part of His church such as will match Israel's past infidelity. Blessed are the faithful (Matt. 24:45-51).

(2) The Gentiles are warned of ultimate failure as Nations through greed and misrule, rooted in a persistent disregard for Him whose right it is to reign. This warning concerning their attitude toward Christ and His claims, ultimately compelling Him to take His rights over them by force, is most clearly voiced, even dramatized, in Psalm 2.

(We should note that "heathen," "gentiles," "nations," are all one word in the original. It is applied to all nations as distinct from the Nation, Israel).

Psalm 2: 1-3—The NATIONS speak (of rebellion against the Son).
4-6—The FATHER speaks (of His Son chosen King).
7-9—The SON speaks (of their promised possession by conquest).
10-12—The SPIRIT speaks (warning of impending wrath).

The Nations would do well to cease prating about "Peace" when by their follies they are precipitating the most disastrous war of history. They would do well to read, for example, Zechariah 14:1-3, and ask themselves when in history has Jerusalem been surrounded by armies representing "all nations." Never. The recent world movements have for the first time made possible such concerted action. They should meditate upon the prophesied hostility to Israel that will occasion His coming forth as the Deliverer of His people. They should read the startling declarations of Jeremiah 25. They should forsake their

futile attempts at permanent peace until they are willing to forsake the sin, ungodliness, and unbelief that now make it an impossibility.

> "There is no peace, saith my God, to the wicked" (Isa. 57:21).
>
> "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3).

THE THREE TENSES OF THE "STONE." This occasions our reverting to the close of Chapter 9, linking with it the words of Jesus in Matthew 21:

> "Jesus said unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner . . . And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:42, 44). Cf. Rom. 9:32, 33.

Here are three aspects of the "Stone," in His past, present, and future revealings. He was "rejected"; is now accepted as the "Head Corner-Stone"; and "shall fall" with pulverizing power.

This three-fold revelation of the Stone is directly connected with the three-fold division of the race into Jew, Church, and Gentile or the Nations (1 Cor. 10:32). We tabulate:

	Stumbling Stone	Foundation Stone	Smiting Stone
Time	PAST	PRESENT	FUTURE
People	JEWS	CHURCH	NATIONS
Attitude	REJECTED	ACCEPTED	NEGLECTED
Result	SCATTERED	BUILT UP	DISINTEGRATED
References	Matt. 23:37-39 Luke 21:20-24	Eph. 2:19-22 1 Pet. 2:4-8	Dan.2:34,35;44,45 Rev. 19:11-18

CHAPTER IX

MAN GLORIFYING GOD IN ALL HUMAN RELATIONSHIPS

ROMANS 12:1—15-13

We have now reached the practical portion of the discussion. Here is the output of the plan of Salvation in terms of daily living and serving.

A close scrutiny of the first eleven chapters of the Epistle may surprise the student with the discovery that the Holy Spirit has unfolded the entire plan up to this point without asking us to do anything, not one thing other than believe in Jesus as Saviour and yield our lives to be in-lived by the living Christ. (The obligation implied in this fact, namely, to proclaim it, is the only possible exception—10:14, 15). He has been teaching us that there is nothing we can do until these truths of Salvation have become accomplished facts, personal to us, embodied in us. Then service becomes their outflow and overflow. Service is not self-effort. The fountain of service is the inward urge of these facts. Service is the out-living of the in-living Christ.

Hence the appeal, hung over the entrance to a life of service, "I beseech you therefore, brethren, by the mercies of God." When we have tasted the goodness of God—Guilt displaced by abundant Grace and Sin's impotence by the Spirit's power—then the mighty movings of GRATITUDE in the soul become the inexhaustible, irrepressible fountain of service.

Further, this service finds for itself an ever expanding sphere. It begins with self, a transformed instrument; it ends with the WHOLE WORLD, aglow with God's Glory.

Again, it must be observed that this service is of no ordinary sort: it is service that aims to GLORIFY GOD. This must be borne in mind from the beginning and will become more manifest as we proceed.

Outline

V—How to Serve God: (His) Glorification*. 12:1-15:13.
God is to be glorified in all human relationships.

1— Christian Service in relation to Self Calls for Self-Sacrifice (1) 12:1, 2.

a—The Body offered: that we be not Conformed (1, 2a).
b—The Mind renewed: that we may be Transformed (2b).

2— Christian Service in relation to the Church Calls for Humility (3). 12:3-8.

The Church is the Body of Christ (5a).
a—We are many members, with differing functions (4, 5).
b—Rendering our varied service as a gift from Him (6-8).

3— Christian Service in relation to Society Calls for Love (9a). 12:9-21.

a—General exhortations to loving faithfulness toward all men (9-16).
b—Special exhortation to loving forbearance under provocation (17-21).
(1) It is God's part to repay in Wrath (19).
(2) It is man's part to serve in Love (20).

4— Christian Service in relation to Government Calls for Submission (1). 13:1-14.

a—Human Government represents divine Authority (1-7).
(1) To resist Government is to resist God (1, 2).
(2) A minister of God for good (3, 4).
(3) The highest appeal for Good Citizenship (5-7).
b—God's law of Love the guarantee of a law-abiding life (8-10).
(1) Summary of God's law neighbor-ward (8, 9).
(2) Love fulfills the law (10).
c—The greater urgency in view of the time (11-13).
(1) Time to awake (11, 12).
(2) Time to live soberly (13).
d—The essence of Good Citizenship (14).
(1) Putting on the Lord Jesus Christ (14a).
(2) Putting away the lusts of the flesh (14b).

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* That Glorification is the doctrinal theme of this division of Romans—His Glorification by Us now, anticipating Our Glorification with Him later—becomes more apparent in the conclusion or Summary (15:4-13); also in the use and significance of the name Lord, discussed in our CHAPTER XI; but the conclusive evidence is in its correlation with the Glory Room of the Tabernacle, developed in Supplement A.

5— **Christian Service in relation to Doubtful Questions Calls for Consideration of Neighbor's Good (14:1, 21).** — **14:1—15:3.**

a—Duty of the strong toward the weak (14:1).
Disputes over conduct to be avoided.

b—Matters of conduct in which Christians differ (14:2-6).

c— **First Principle of Conduct: Personal Liberty** Forbids our passing judgment upon a brother. — **(14:3-13a)**

(1) God has received him (3).
(2) He is the servant of Another, not of us (4).
(3) We differ conscientiously (5, 6).
(4) We are under the Lordship of Christ (7-9).
(5) We shall all stand before His judgment seat, each to give account of himself (10-12).

Therefore we are not to limit our brother in his personal liberty by any human judgment (13a);
But each must limit himself in the exercise of his liberty by a

d— **Second Principle of Conduct: Our Neighbor's Good** Requires consideration for a neighbor's welfare. — **(14:13b-21)**

(1) Forbids placing a stumblingblock in his way (13b-15).
(2) Though that something seem good in itself (16-20).
(3) The brother's good must be placed above personal gratification (21).

These two principles lead to a still loftier

e— **Third Principle of Conduct: God's Glory** To be glorified through a life of faith. — **(14:22, 23)**

(1) Lived as in His sight (22a).
(2) Free from condemnation in what it does (22b, 23).

(For this same principle, in parallel discussion, see 1 Cor. 10:31; also cf. 6-b below).

f—Exhortation to live by these principles (15:1-3).
(1) We, the strong, should bear the infirmities of the weak (1a.);
Foregoing our own pleasure (Principle 1) (1b).
(2) We should each please our neighbor;
Seeking his spiritual good (Principle 2) (2).

(3) We should emulate the example of Christ (3a); Reproached for God's Glory (Principle 3) (3b).

6 — **Christian Service in relation to the Whole World. Calls for Hope of God's World-wide Glory.** — 15:4-13

Summary of (Service for God's) Glorification.

a—The Scriptures inculcate the hope of His Glory (4).
b—Human relationships are to promote His Glory (5-7).
c—The ultimate reach of the Gospel is the whole world, Jew and Gentile, glorifying God (8-12).
(1) To this end Jesus ministered to the one nation (8).
(2) That all nations might unite in glorifying God (9-12).
d—Benediction from the God of Hope (13).

Chart: Division V. See opposite page.

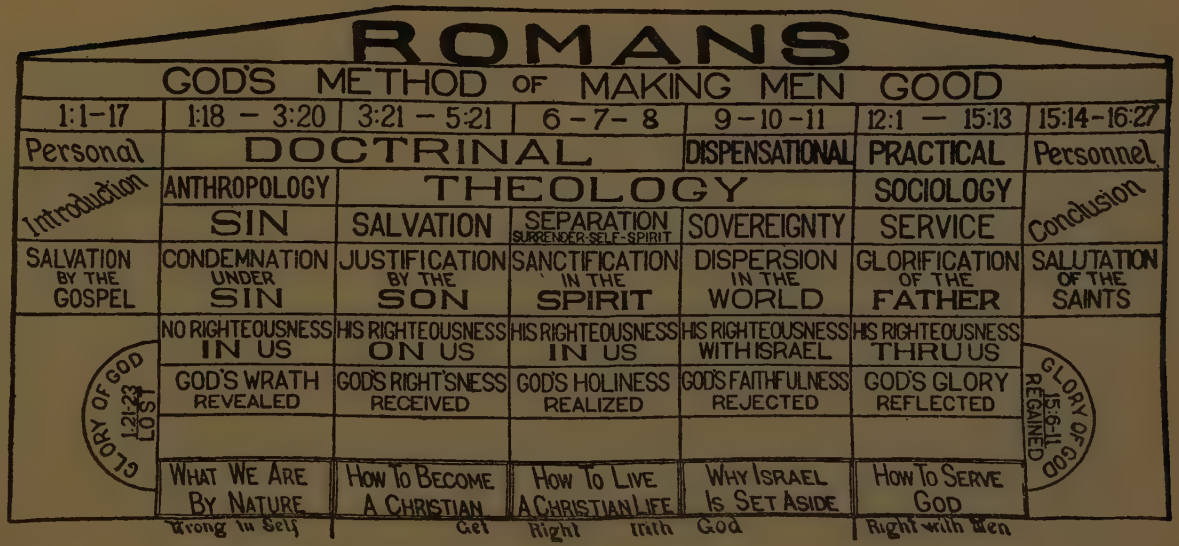
This Division is characterized by: SERVICE.

The central teaching point is: GLORIFICATION OF THE FATHER.

Now the progress of Salvation has brought to view the entire Trinity: The Son in Justification (Div. II), the Spirit in Sanctification (Div. III), the Father in Glorification (Div. V).

Why should Christians serve? Consider that we as sons of God are left here upon the earth to take the place of the Son of God, whose consuming passion was to "glorify the Father." (See "Glory" and "Glorify" in the Concordance). In His great intercessory prayer He is heard to say, "I have glorified Thee on the earth: I have finished the work Thou gavest Me to do" (John 17:4). Then follows a prayer that the Father would glorify Him by receiving Him again into the heavenly Glory (vs. 5), pledge and token of His one day receiving us there with Him (vs. 24). Meanwhile He has left us here to "carry on" in His name in the peerless work of "Glorifying our Father."

In this light all Christians have the same business, not money-making, but making their Father known. For this we are given our varied contacts: a child of His in America,



SECTIONAL CHART—DIVISION V

another in China, and others in Africa; now in the home, now in society; sons, loyal and true, in factory and field, in office, store and shop; all meant to be bent on one business—that of making their Father known. God speed the day, even as He has designed it.

The output of redemption man-ward: HIS RIGHTEOUSNESS THROUGH US. Trace the progress: On Us (Div. II); in Us (Div. III); Through Us (Div. V). Now His Righteousness is to show itself in the believer's right relationships with his fellow-men.

Note, now, the new line across the *Chart:* ANTHROPOLOGY; THEOLOGY; SOCIOLOGY.

Men are striving, oh so hard, to restore right relations among men. It is the spectacle of the day. But they will not right themselves. Why? They are not going about it in God's way, which is:

1—Anthropology: A true study of man. His root-trouble is traced to sin.

2—Theology: A knowledge of God, revealed in Christ. Right relationships between God and man restored. Man become "a new creation."

3—Sociology: Now man, right with God (On Us), and right in himself (In Us), can be right with his fellow-man (Through Us).

This is the only true Christian Sociology, and the only way of arriving at it. (Note these three elements in the summarized Ten Commandments: The individual—"Thou"; shalt love the "Lord thy God"; and thy "Neighbor"). Hence the line at the bottom of the *Chart:* WRONG IN SELF; GET RIGHT WITH GOD; RIGHT WITH MEN.

The output of redemption God-ward: GOD'S GLORY REFLECTED.

The name of this Division: HOW TO SERVE GOD.

The Expanding Spheres of Service

This Division becomes intensely interesting when we see the scheme of service unfolded by the Spirit. Genuine service is expansive, ramifying into every relationship of life. A Christian should have no relationships whatever that are not permeated with the spirit of service. The range of obligation begins with the individual's own personal life; it ends only with the whole wide world.

1—Our own Self is the unit of service, the hub around which the whole scheme revolves. We must be such, personally, individually, as He can use, in the various combinations of relationship that follow. 2—Next comes our connection with the Church, relating us to other Christians in the Body of Christ. 3—Then our wider relationship to men and women in society, composed of Christians and non-Christians, in a complexity of action and reaction. 4—Over all these is human government, involving still other obligations. 5—Permeating all these relationships are certain questions of conduct, constantly arising, difficult of decision until we see and accept the highest principles of Christian living and serving. 6—At last this God-glorifying service becomes world-wide and the praises of men are seen to suffuse the entire earth with a sunburst of glory.

The visualization of these widening spheres of service and the qualities required of us in each will prove helpful at this point: See diagram on following page. They represent a life, a scheme of life, that centers in the Lord Jesus Christ and radiates out to just as big a world as that for which He died.

1—Christian Service in Relation to Self, 12:1, 2

Note

Self to be Sacrificed (1). The King's highway of service is paved with sacrifice. It is the underlying principle of the Christian religion. Without it Christianity does not exist. Jesus planted it in the earth (Phil. 2:5-8) and we are left here to propagate and to defend it (John 12:24-26). Therefore Jesus says, and it follows reference to His own sacrifice:

Reference

(READ FROM WITHIN OUT)

THE CHRISTIAN'S EXPANDING SPHERES OF SERVICE

> "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Lu. 9:23; cf. vs. 22).

And again, setting forth the imperial demands of His service:

> "So likewise, whosoever he be of you that forsaketh (renounceth) not all that he hath, he cannot be My disciple" (Lu. 14:33).

SACRIFICE OF THE BODY. The practical test of service is a yielded body. The body is the vehicle of expression for the redeemed soul as also for the Holy Spirit, dwelling within. It must be their perfect, willing and ready instrument. Therefore the appeal:

> "What? know ye not that your BODY is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body" (1 Cor. 6:19, 20).

A LIVING SACRIFICE. Jesus became a dying sacrifice—saving us from the judicial necessity of dying—that we might become for Him a living sacrifice. To pour out our blood in one act of supreme sacrifice—how quickly decided and done; but such sacrifice He seldom asks. To pour our blood—red, vitalized blood, rich with witnessing (Greek—*martyr*) purpose, still coursing through our veins eager for expression—to pour such blood into the cause for which He died, and for which we live, this is the sacrifice that He seeks of us and that we are so slow to bestow.

NOT CONFORMED TO THE WORLD (2). Why SHOULD a Christian be? since (1) we do not belong to the world (John 15:19), (2) the world hates us for this fact (John 17:14), (3) the world is destined to perish (1 John 2:17), but (4) we are destined to be with Him in His glory (John 17:24), and (5) to be conformed to His image (Rom. 8:29).

Comment

THE MERCIES OF GOD AND THE BODIES OF BELIEVERS. The mercies of God, as set forth in the preceding chapters 1 to 11, find their focal point of appeal in the bodies of believers. They came to us through His body and they must come to the world through our body. In the long

line of Old Testament typical sacrifices, every one of them claimed the BODY of its victim. The Son of God came in a body that He might "His own self bare our sins in His own body on the tree" (1 Pet. 2:24). Now we have become "the Body of Christ." It must be true to type. It must match in sacrifice the body He formerly had. My body, indwelt by His Spirit, must be a corporeal embodiment before the world of that mystical body—as equally pliable in His hand for service.

To be a living sacrifice, daily, in the decisions and detail that make up the sum total of life and determine its character, this is the life of victory. We could with one fell sacrifice go to China or India, renouncing everything worldly for Christ, and give ourselves in glad, unreserved service; but to bring this spirit of sacrifice into our present, at-home environment and problems—O God, how we fail! Wilt Thou plant our feet in the royal road of sacrifice, enabling us to say, with Paul, "I die daily" (1 Cor. 15:31).

AN ACT OF YIELDING: AN ATTITUDE OF YIELDEDNESS. The Greek for "present" (12:1) is the same as is translated "yield" in 6:13ff. It is a key word. As by an act of yielding ourselves we came into the power of the Cross for a separated life, so now by a similar act are we to enter into a life of service. He knows whether we have performed this sacrificial act of offering ourselves at His altar, yielding our whole being to Him. This done, there follows the ATTITUDE of readiness for whatever service He may require. The ACT becomes an attitude, life-long and constant; always yielded, willing, waiting, to do His will.

Until this initial unit—our own self—is thus presented in sacrifice, God's entire program of service is barred and blocked. Personality, redeemed and yielded, is the power He must use. Dear reader, if you are not consciously in the attitude of entire yieldedness for His use, will you not enter upon it by a deliberate act of dedication to Him this very day?

TRANSFORMED, TO BE CONFORMED. God found us conformed to this world. He claimed us, and destined us "to be conformed to the image of His Son" (8:29). From the

lowest of earth to the highest of Heaven. Why frustrate, or even retard His purpose, by tying ourselves to this world? Only as we relinquish likeness to what we were can He begin the quiet, transforming work that brings us into likeness to what we are to be.

2—Christian Service in Relation to the Church, 12:3-8

Note

NOT AN ORGANIZATION, BUT AN ORGANISM. The Church is the Body of Christ. One should here read the twelfth chapter of First Corinthians. It is an organism whose life is Christ. In it we are members both of Him and of one another. Hence a divinely-appointed diversity of gifts (4, 5).

CALLS FOR HUMILITY. The mere realization of this relationship will prove an effective preventive of pride (3), breeding the spirit of humility in the exercise of any and all Christian gifts. For whence came they? Not from myself, but from Himself (6-8).

Comment

THE HARMONY OF HUMILITY. How sadly the Church needs this truth. What would so harmonize her life, removing the petty bickerings, jealousies, criticisms that too frequently arise in the ordinary course of church activity. Does another sing more beautifully, speak more effectively, pray more fervently, give more largely, lead more acceptably, why should a spirit of envy or aught but praise possess me? Whence received he it? Will I criticize my Lord who gave it to him and some other gift to me? Rather is not he, in Christ, a part of me? Each members of the other, I may joy over his gifts, much as though they were my very own, just as my eye delights in the hearing of the ear or my foot in the deftness of my fingers. O Lord, may I be so filled with Thy Spirit as to thus regard all who partake of the same!

3—Christian Service in Relation to Society, 12:9-21

Note

THE CHRISTIAN'S SOCIAL DUTIES, or rather opportunities

for service in society, are now before us. This is a wider and more varied sphere. Society is made up of all kinds —Christian brethren and non-christians; some in want, others strangers; some joyful, others tearful; some whose pride prompts us to a mirroring back of the same haughtiness of spirit; some whose ill-treatment provokes to a requital in kind. All such social contacts test the Christian's temper of service.

CALLS FOR LOVE (9). Society is dying of dry rot for lack of the love of God. It is a stranger to it, having refused to receive it. The Christian has that love, not merely for himself but to pass it on to others. As love is society's supreme need, so the showing forth of God's love, under all circumstances and in all relationships, is the Christian's supreme privilege and duty, by way of service.

GENERAL EXHORTATION (10-16). To permeate every relationship in life, every demand upon our time and energies, every opportunity for helpfulness, every exigency and emergency, every attitude of others toward us, deserved or undeserved, to bring to all these an irrepressible, overflowing measure of love, this is service at its highest and best. (Take time for meditation, verse by verse, through this masterpiece on social duties.)

SPECIAL PROVOCATION (17-21). Love meets its supreme test when face to face with undeserved injustice and ill-will. But "Love never faileth" (1 Cor. 13:8). God's love in Christ stood the severest strain: "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed (the case) to Him that judgeth righteously" (1 Pet. 2:23). The same love in us is entitled to the same expression.

Christians cannot always live peaceably with "all men," but we should do our utmost (18); and when we fail, we can reverently respect God's rights in that it is His province to repay the wrong (19), and remember faithfully to adhere to our own sphere of service, that of showing His love still to those who have injured us (20).

Comment

GENUINE LOVE. Too frequently Christians are weighed and found wanting in the hour of their opportunity to demonstrate the Love of God in practical service. Too often we are shamed by seeing the "milk of human kindness" flowing more freely through the unconverted worldling than does the grace of divine compassion from lives that have tasted His redeeming Love.

The Church has her weepers, always ready to sympathize; but that is only half her enjoined duty (15). Are her rejoicers as numerous and ready with the glad hand, warmed with genuine love, in the hour of another's good fortune? That hand withheld in the time of her opportunity accounts for many a soul outside her fold today, unsaved and unfellowshipped.

OUR FATHER'S CHILDREN. Unhesitatingly He took us into the family, trusting us to exemplify the family traits of character. Yet how woefully, and willfully, we have misrepresented Him in our reactions to evil!

Yonder is a farmer who curses the very name of our Father and despises the thought of His Son. Injury, injustice, insult! What will God do about it? Discriminate against his fields with drought and darkness? Nay.

> "Your Father . . . maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

Therefore:

> "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; THAT YE MAY BE THE CHILDREN OF YOUR FATHER" (Matt. 5:44, 45a).

Moreover, why do you presume to take your Father's business out of His hands? Says He, "Vengeance is MINE; I will repay." He has taken full account of every injustice and He Himself will settle the account (with just and ample judgment), that you may be free to continue with your assigned task as His child—just to keep on loving, with the love wherewith He loved you.

Dear one, if another has injured you, in some yesterday or today, you have been afforded an exceptional opportunity for serving such as comes only occasionally. Yours is the opportunity of showing how the love of God behaves under provocation, testifying His love in such terms as may win a wayward soul for Him. How have you measured up to your opportunity?

Of Henry Ward Beecher it is recorded: "No one ever felt the full force of Beecher's kindness until he had done him an injury. Against the dark background of human injustice the magnanimity of his great soul always shone like a blazing star."

4—Christian Service in Relation to Government

Chapter 13

Note

DUTIES TO THE STATE. Here we enter a still more comprehensive sphere, overspreading all society, with teaching calculated to render a Christian the best-behaved citizen in the country.

CALLS FOR SUBMISSION (1). This initial exhortation to an attitude of submission, prompted by principle rather than by policy or politics, is expanded in the verses that follow with reasonings of peculiar force to the Christian.

GOVERNMENT'S DIVINELY DERIVED AUTHORITY (1-7). "No power but of God . . . ordained of God" (1b), resisting which we resist God Himself (2a), and render ourselves liable (2b). A lofty conception of government that affords small comfort or encouragement to socialistic malcontents. Moreover, the policing hand of government falls in restraint upon the evil, while to the good it is a minister of good (3, 4).

THE MOTIVE FOR CHRISTIAN CITIZENSHIP (5). Declared in either case to be the "minister of God," the Christian finds a new motive for submission to government. He has a "conscience" in the matter. It calls for the restoration of divine authority in human affairs. Law-enforcement has become difficult and often impossible today because men

have lost the sense of God. The fear of God is no longer a personal or practical restraint. Law, looked upon as a human institution, is being degraded to a mere earthly level.

A consistent testimony to the authority of God in human government is the high calling of Christian citizenship.

THE HIGHEST POSSIBLE APPEAL FOR GOOD CITIZENSHIP (6, 7). When rulers are viewed as "God's ministers" (so called for the third time in verse 6) a man's response to the demands of government takes on a sacred, even semi-religious aspect. His citizenship duties are discharged with wholesome fear and reverential respect (7).

GOD'S METHOD OF LAW-ENFORCEMENT (8-10). Disregard of law is due to its being merely on the statute books, not in the heart. God's method of law-enforcement—a sure guarantee of its being kept—is to incorporate the law into the life. Whatsoever be the requirements of law (9) love in the heart regards them all (10a). "Therefore love is the fulfilling of the law" (10b). Thus is the true Christian divinely equipped and qualified for citizenship.

THE GREATER URGENCY OF THE TIME (11-13). The dial-hand is advancing. The "night" of man's misrule, soon to give way before the "Day" of His righteous reign, furnishes a governmental angle of appeal to "awake" (11) and "cast off the works of darkness" (12), walking as citizens of the "day," as though it were already here (13a), thus avoiding and rebuking the shameful excesses and strifes that are degrading the citizenship of this present age (13b).

THE ESSENCE OF GOOD CITIZENSHIP (14). Christian citizenship reaches its climax of definition in this: "Put on the Lord Jesus Christ," thus leaving no room for the lawless "lusts of the flesh" to operate.

What a guarantee of good citizenship! What a conception for Christians to carry into effect—citizens of Heaven fulfilling their earthly citizenship through the law of love and the life that is CHRIST.

GODLESS SEDITION AND AGITATION VERSUS GOD-PROMPTED RESOLUTION. In connection with the teachings of this chapter, distinction should readily be made between the seditious

efforts to resist, undermine, and overthrow government, with no inherent fear of God, and those movements, impelled by high motives and patriotic devotion, in which God's hand has wrought with man's for human freedom. The former run counter to the vigorous strictures of the first half of this chapter (1-7). The latter are the movings of a love of country that is but a collective expression of the law of love, God's "enforcement act" in matters civil as well as social, found immediately following (8-10). Less of the wrath of man, more of the will of God, is the desideratum for things political pointed to in this chapter. So Peter admonishes Christians:

> "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him (God) for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with welldoing ye may put to silence the ignorance of foolish men: AS FREE, AND NOT USING YOUR LIBERTY FOR A CLOAK OF MALICIOUSNESS, BUT AS THE SERVANTS OF GOD. Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Pet. 2:13-17).

Comment

SUBMISSION THEN AND NOW. This chapter's call to submission as the Christian's rightful and enjoined attitude toward government assumes fuller significance when we consider the character of government and the circumstances of Christians at the time the Holy Spirit prompted this utterance from Paul. The Cæsars were autocratic and tyrannical. Popular and just administration of law as we now know it was then unknown. "Submission" then involved infinitely more than now. Yet the call was unqualified—submit as unto a "minister of God." The implications were tremendous! How many were to do so with the supreme witness of martyrs' blood! Yet how has their testimonial blood enriched the world! Theirs was the citizenship of Romans 13.

And now? Christians, many floundering in politics and currying questionable favor, let us awake, and arise, and renew a true-ringing testimony to God's authority in the

affairs of human government by a scriptural attitude toward "the powers that be."

5—Christian Service in Relation to Doubtful Questions, 14:1—15:3

Note

This section carries the most intensely human interest of any portion of Romans. It concerns doubtful questions of conduct, open to dispute among Christians—matters in which the Church finds herself unable to think or act as a unit.

The Question of Meat, much mooted in the early Church, the Holy Spirit seizes upon to enunciate the principles underlying Christian conduct, applicable for all time and under all circumstances. Meat is suggestive of personal gratification of appetite or satisfaction of desire. It is in itself harmless, not inherently injurious. Moreover, it can be eaten or let alone. It suits well the Spirit's purpose.

Believers Surrounded by Heathen Customs. The early Church was recruited from heathenism. Believers found themselves surrounded by its customs and continually confronted with the question of participating in them or withdrawing from them—and to what extent.

The case is no different today. Unregenerate society bulks bigger in almost every city and community. It "runs things." To indulge in or refrain from matters confessedly non-christian yet apparently not injurious—this question divides Christians now as then, in every city and town, village and hamlet.

Suppose a Case. It concerns the purchasing and eating of meat offered in sacrifice to idols.

Mrs. A—— goes to the shop to get her supply of meat. She secures it easily and quickly for she has no "scruples" and "asks no questions." But Mrs. B—— has entered and on-looked with surprise. She is "grieved" (14:15) that a fellow-Christian would eat idolatrous meat. She insists upon a piece that has not been near the idol temples. At dinner that night Mr. and Mrs. B—— speak regretfully, yes, with criticism, of the indulgence of Mr. and Mrs. A——. They even contemplate "leaving the church."

Now let us get the divergent viewpoint that has led two Christian families, in full sincerity, to courses of action so totally opposed. Mr. and Mrs. A—— argue thus: "An idol is nothing (and Scripture so declares—1 Cor. 8:4; Isa. 44:8-20). Meat offered to carved bits of wood or stone is unharmed and unchanged. Only the 'weak' (14:1, 2) need refuse it." And are they not right?

But Mr. and Mrs. B—— argue thus: "Idols! Why, they stand for a cursed system that has darkened and degraded the mass of human life beyond any other one thing. How can a Christian countenance them? or how can one who fellowships at all with them consider himself a Christian?" And are they not right?

Granting that both are right in reasoning, that it is a question doubtful and undetermined in itself, then the desired answer lies in another question: Which attitude leads to the more Christian line of conduct? In such matters the true solution is not reached by each condemning the other as wrong or proving himself to be right, but rather by each applying to himself the three principles of Christian conduct here enunciated—principles that ever lead from the lower levels of selfish ideals to the higher reaches of Christ-like living.

These three principles regard society as composed of three essential elements: SELF, NEIGHBOR, GOD.

FIRST PRINCIPLE OF CONDUCT: PERSONAL LIBERTY (14:3-13a). With the foregoing setting in mind let us now turn and re-read these verses, noting the steps by which we are reasoned out of all right to sit in judgment upon a brother Christian. (Follow the *Outline.*)

The remedy for what I regard as unworthy conduct in a fellow-Christian is not in forcing my conception of Christian standards upon him, by way of criticizing judgment, but in applying to myself the next higher principle of conduct; at the same time trusting the Holy Spirit to bring my brother to live under the same.

SECOND PRINCIPLE OF CONDUCT: OUR NEIGHBOR'S GOOD (13b-21). The second principle limits the first. I may

swing my clenched fist at will—until it strikes a brother's body. There my personal liberty ceases out of regard for my neighbor's rights and feelings.

As Christians move on up to a life regulated by the considerations of Principle Two they find themselves in closer accord. More Christ-like in self-sacrifice, they are more like each other in every-day conduct.

Things in themselves clean or harmless cease to be so when any one sees harm in them (14). Love for such an one must prompt in me the leaving off of my mere self-gratification. My "meat" of self-indulgence must not mean another's destruction (15), for then my "good" (however good in itself) becomes evil (16). The Kingdom of God consists not of the lower considerations of personal pleasure and comfort, "meat and drink" (17a), but of those higher spiritual considerations (17b). Living for these one serves his Christ and wins the approval of God and men (18). "Therefore" our neighbor's good dictates a denial of self-gratification in matters that cause any one to "stumble," be "offended," or made "weak" (19-21).

How easily and gladly ought a child of God's Grace to renounce his personal liberties under Principle One for his neighbor's good under Principle Two; saying with Paul:

> "Wherefore, if meat make my brother to stumble, I will eat no flesh while the world standeth, lest I make my brother to stumble."

THIRD PRINCIPLE OF CONDUCT: GOD'S GLORY (14:22, 23). A yet higher principle that will suffice to settle many a question still in doubt under Principles One and Two.

A life of "faith" brings our living and choosing under the test of God's personal will for us (22a). Faith begets a one-to-one relationship between ourselves and our Lord, lifting us above considerations of crowd-psychology or even companionship's influence. To our listening ear He seems to whisper: "What is that to thee? follow thou Me."

Constantly pursuing this course renders us sensitive to His will. Refusing the things that condemn (22b) we acquire a sense of His good-pleasure in us (see 1 John 3:20-22).

But the opposite course of "eating" (indulging) when in doubt, disregarding God and denying to the "faith" principle the control of our conduct—this course brings condemnation (23a) and is the very essence of sin (23b).

Elsewhere Paul states this principle thus:

> "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Exhortation to Live by these Principles (15:1-3). In these brief words of appeal we are led from the lower to the higher. Counting ourselves "strong" enough to indulge without injury to ourselves, regard for the weak will constrain us to forego our own pleasure, renouncing our rights under Principle One, which to indulge would be pure selfishness (1). Far better to seek our neighbor's pleasure, whose spiritual well-being becomes our sacred obligation under Principle Two (2). Moreover, we have the example of Christ: "Not even Christ pleased Himself." Renouncing Principle One He so wholly sought the Glory of God as to become of no reputation in so doing (3).

Comment

May a Christian Dance, Play Cards, etc.? How frequently such questions are asked! Undoubtedly the Holy Spirit intended to anticipate these very questions of our day by this discussion of First Century problems. These principles preclude the pressing of all Christian conduct into a rigid mould of rules and regulations. They rather lead all who are willing to be led out of the low-lying miasma of self-seeking up to the lofty heights of God-glorifying.

All the arguments in favor of these matters in question among Christians, which some do and some do not, fall under Principle One. They are actuated by a desire for self-gratification.

At the same time they ignore Principle Two. No one regards them as means of "edification" to a brother Christian. Also as character-builders they are an acknowledged failure. The risk to a neighbor's "good" is recognized. They are indulged in spite of possible harm, yes, of even known and commonly confessed evil. Once told that the

dance, for example, has ruined thousands of lives (ignorance of the facts will not excuse us), to continue to indulge is to disregard every consideration under Principle Two. One's only refuge lies in dropping back to the lowest level of Principle One, the sordid selfishness that lies at the heart of all sin and that is checkmating the cause of Christ as nothing else.

Again. Self-indulgence, whatever its claims to purity, saps the roots of the finer spiritual qualities till they dwarf and atrophy, leaving the unconscious victim an unalterable worldling. It has happened so in countless numbers of cases. Ideals are subtle, but vital. One does not need to kill an apple tree to rob it of its power to bear fine fruit.

6—Christian Service in Relation to the Whole World, 15:4-13

Note

At length we have come to the widest sphere of service—the whole world filled with the Glory of God; not as a present realization but as the ultimate goal of God's program.

The Goal of Revelation. The Scriptures hold before us this promise as an assured "hope," instilling their own "patience and comfort" in its prospect (4).

This hope becomes the touchstone of present-day service (whence our chapter-heading is derived)—"the God of patience and consolation" constraining all believers, of whatsoever race, class or color, to a hearty oneness among themselves (5) with this compelling end in view: "that ye may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ" (6). Such a cordial reception of any and all fellow Christians, without distinction or difference, is rooted in the example of Christ and bears fruit to "the glory of God" (7).

Jesus Christ Himself held this glorious goal before Him in His ministry to the one nation, "the circumcision" (8a), not merely to keep covenant with them (8b), but that "the nations," comprehending the rest of the race, "might glorify God" (9a).

"As It Is Written" (9b). And now an array of quotation from Moses, the Psalms and the Prophets, the entire Jewish Scriptures, is made to pay glowing tribute to the fact that God has had no other goal in view through all these ages than the nations of earth glorifying Him with world-wide praise.

From the Psalms. Ps. 18:49:

> "Therefore will I give thanks unto Thee, O Lord, among the nations, and sing praises unto Thy name" (9c).

From Moses. Deut. 32:43:

> "Rejoice, O ye nations, with His people" (10).

Again from the Psalms. Ps. 117:1:

> "O praise the Lord, all ye nations: praise Him all ye people" (11).

From the Prophets. Isa. 11:10:

> "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it (Him) shall the nations seek." The Holy Spirit's *ad libitum* quotation, by way of interpretation, shows "all the nations hoping" for this day when "He shall rise to reign" over them (12).

Benediction of Hope (13). Most appropriately the "God of Hope," who has Himself been sustained in all His sufferings for sin by the prospect of this glorious consummation, is invoked to fill His believing servants "with all joy and peace," that they, being likewise sustained, "may abound in hope, in the power of the Holy Spirit."

Summary of Glorification

Comment

Such is the summary of Christian Service, climaxing in a burst of glory. This ultimate and assured goal points the purpose of service all along the line. It is that we may glorify God now, in our Self, in the Church, in Society, in the State, in Questionable Matters, as a present-day testimony to that coming glory, and that our lives may gather up as we go along their own quota of glory to lay at His feet in the dawn of the day of His world-wide worship. It is service punctuated with the loftiest spiritual purpose:

> "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16).

MOTIVE, PURPOSE, GOAL. The teaching of Romans concerning Service we may well summarize with reference to the three elements of society: Self, Neighbor, God. (See Diagram, page 114).

1—MOTIVE OF SERVICE: PERSONAL GRATITUDE.

2—PURPOSE OF SERVICE: OTHERS' GOOD.

3—GOAL OF SERVICE: GOD'S GLORY.

(1) The Motive of Service is personal gratitude for the Gospel's benefits:

> "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . . your reasonable service" (12:1).

A right appreciation of God's mercies to us in the Gospel will develop in us motive-power sufficient to spur us to ceaseless service, fed from an inner fountain of untiring energy, the rest of our days.

Down South, in the days of slavery, a timid slave-girl was being sold from the auction block. In the crowd of bidders was a gentleman from the North, who continued bidding till the girl was his. When she learned who it was that had bought her, with the impulsiveness characteristic of her race she threw herself at his feet, imploring, "O sir, please do not take me so far away from my father and mother, brothers and sisters. Please, sir." With kindliness he bade her stand upon her feet, saying to her, "My dear girl, it is true that I have bought you; but I bought you to give you freedom. You are free." When her mind had grasped his meaning, that she was indeed free, quickly, impetuously, she again flung herself at his feet, crying, "Sir, I will be your slave forever."

Jesus bought us, and with great freedom He has set us free, that in an overwhelming sense of gratitude we may offer ourselves, with Paul, the life-long "bond-servants" of Jesus Christ (1:1).

(2) THE PURPOSE OF SERVICE is the good of others, a purpose the pursuit of which must prompt to a forgetfulness of self, even to the ignoring of injuries, the overpassing of wrongs, the submerging of self-interest.

The Good Samaritan, the divine definition of Neighborhood, is Jesus' own picturing of what He Himself did by way of unmerited service for others, "leaving us an example, that we should follow His steps."

(3) THE GOAL OF SERVICE is the Glory of God. It is the goal of the individual life: "The chief end of man is to glorify God and to enjoy Him forever." It is the goal of the world's life: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). It is also the goal of the Epistle to the Romans, appropriate to which are its closing words: "To God only wise, be GLORY through Jesus Christ forever. Amen (16:27).

God's Glory Lost and Regained

The *Chart*, in its opening and closing semi-circles, carries the story of the perfection of purpose in the plan of Redemption, to which there is a corresponding perfection of plan in the Epistle to the Romans.

A MINIATURE BIBLE. The Epistle opens with a picture of God's Glory lost. In this it corresponds to the beginnings of the Bible. Genesis 1—3. From this starting-point it moves steadily forward, step by step, toward the recovery of that Glory; nor does it cease till it has portrayed God's Glory regained. In this also it duplicates the Bible's consummation. Revelation 21—22. The Book of Romans is a Bible within the Bible. It has the same beginning and the same ending as the Bible itself, and is devoted to the same theme —the Story of Redemption.

The Bible

RUIN	REDEMPTION	RESTORATION
Paradise Lost Gen. 1—3	Story of Redemption Gen. 4—Rev. 20	Paradise Regained Rev. 21—22

The Epistle to the Romans

GLORY OF GOD LOST 1:18-23	The Story of Redemption	GLORY OF GOD REGAINED 15:4-13
The Whole World Guilty Before God 3:9-20		The Whole World Glorifying God 15:9-12; 16:27

CHAPTER X

THE CONCLUSION. A SALUTATION OF SAINTS

ROMANS 15:14—16:27

Outline

The Conclusion: Salutation, 15:14—16-27.

1—Paul's Personal Interest in their Spiritual Welfare. 15:14-33.

a—His persuasion of their spiritual progress (14).
And lest his writing in this manner be misconstrued,
b—His zeal in ministering the Gospel (15-21)).
(1) Its source: Commissioned by God (15-17).
(2) Its power: Accredited by signs and wonders (18, 19a).
(3) Its scope: Preached fully throughout the region (19b).
(4) Its aim: To build upon no other's foundation (20, 21).
c—His desire to come to them (22-29).
(1) Previously hindered from coming (22).
(2) Present prospect of coming (23, 24).
(3) Immediate need of going to Jerusalem (25-27).
(4) Promise to come to them afterward (28).
(5) Assurance of fulness of blessing (29).
d—His request for their help in prayer (30-32).
(1) Concerning his visit to Jerusalem (31).
(2) Concerning his visit to Rome (32).
e—His benediction of peace (33).

2—Parting Salutation and Admonition. 16:1—27.

a—Paul's personal greetings to the saints (1-16).
Replete with appreciation and affection.
b—Paul's parting admonitions (17-20).
(1) Warning against evil workers (17-19).
(2) Promise of speedy victory (20a).
(3) Parting benediction (20b).
c—Paul's companions send salutations (21-24).
(1) Their greetings (21-23).
(2) Their benediction (24).
d—Paul's closing benediction (25-27).
Ascribing **Power and Glory to God.**

Chart: Conclusion.

The features of the *Chart* concerning the CONCLUSION should be compared with the corresponding features concerning the INTRODUCTION. (Consult *Sectional Chart: Division V*, page 112.)

While the Introduction to Romans is PERSONAL, bringing to view the one person, Paul, the Conclusion adds the PERSONNEL of the Gospel, a fitting tribute to the power of the Gospel as well as a beautiful portrayal of the fellowship that follows its acceptance.

While the theme of the Introduction is SALVATION BY THE GOSPEL, the outstanding feature of the Conclusion is SALUTATION OF THE SAINTS produced by the Gospel. Saved by it, they are now saluted in it. Salvation has set up ties more endearing and enduring than any of earth.

Note

It seems good, rather than note in detail the contents of the Conclusion, to urge its careful reading with the foregoing *Outline* in hand, to which we add the following brief characterizations:

A FAMILIAR VIEW OF A FAITHFUL MINISTRY OF THE GOSPEL (15:14-33). In this picturing of himself Paul lays bare some of the secrets of a successful gospel worker. That fine, profound, genuine, concern for men's spiritual state; the consciousness of being divinely commissioned for the task; the utter reliance upon supernatural resources, resulting in a confident expectation of supernatural results; the pervasive presence of the divine personality in it all; the inspiration of a service that never descends to the impersonal but whose center, sphere and circumference are Christ; the zealous missionary spirit actuating the worker, ever reaching out beyond the more fully gospelized centers to the regions as yet unreached; the confidence that he comes "in the fulness of the blessing of the Gospel of Christ"; the earnest solicitation of the prayers of the people for his deliverance from evil and for his empowering for service.

A FINE FRUITAGE FROM THE GOSPEL; A BLESSED FELLOWSHIP IN THE GOSPEL (16:1-16). Here are the names of men and women who have rejoiced in the Gospel, whose souls have been saved by it, whose lives have been transformed by it, whose service has been constrained by it. All unconsciously they have been grouped into a living picture of

the worth of the Gospel. They are the fruits of its message. Yes, and they are bound together, as clusters on the one Vine, in a fine fellowship of faith and love and service. Their names are recorded here, seemingly to put a living touch upon the story of Salvation, that they, though dead, might still speak to us, their successors in this sacred, undying fellowship.

Let us note the phrases used to describe their Christian character and to depict the ties so sweetly and tenderly uniting them, ties that even now "bind our hearts in Christian love":

"Our sister"; "servant of the church"; "receive her in the Lord"; "helper of many"; "my helpers in Christ Jesus"; "well-beloved"; "bestowed much labor on us"; "beloved in the Lord"; "our helper in Christ"; "my beloved"; "approved in Christ"; "in the Lord"; "labor in the Lord"; "the beloved"; "labored much in the Lord"; "chosen in the Lord"; "his mother and mine"; "the brethren"; "all the saints."

Whatever other purpose the Spirit may have had, surely He preserved this picture of First Century Christians, whose lives were obscure, whose very names are for the most part wholly unknown, that He might strengthen and enhearten us of His Twentieth Century followers whose lot may be to live, love, and labor where seemingly His eye alone sees and His heart alone cares. Dear one, unnoticed and unknown, in the Gospel of His dear Son, you are known and tenderly beloved. To these names of Gospel trophies, brought down to date, your name has been added. In Christ Jesus you are as precious as they. Accept these phrases of endearment as foretokens of what you may hear from His own lips when we stand in His presence, if only we are counted faithful.

And again, are not these words intended to prompt us as brethren in Christ Jesus to put a fresh valuation upon the ties that bind us in the Lord? How we should prize Christian fellowship. Members of the one family, all of the Household of Faith, how tender should be the ties, how intimate the associations uniting us together! Never should

the worldly or secular be suffered to separate or estrange us. Let all present-day followers of Christ be found cultivating a comradeship as beautiful as that existing between Paul and his fellow Christians.

Not Without a Word of Warning (16:17-20). The faithful Apostle cannot close his Epistle without warning against those who would "cause divisions and offences" in this Gospel fellowship by living or teaching "contrary to the doctrine which ye have learned." How much of his writings to the Corinthians, Galatians, Colossians, and to Timothy, is devoted to such warnings! These false believers "serve not our Lord Jesus Christ" but follow selfishly their own unregenerate appetites and inclinations. Modern attempts at division and perversion, then, are nothing new. Paul would put them "wise," as we say (19); and, disclosing the evil personality prompting these assaults upon the Body of Christ, he encourages them with the prospect that "the God of peace shall bruise Satan under your feet shortly." God hasten the day!

The Three-fold Benediction. And now the blessings of the Book of Romans are pressed home to our hearts, to be realized in our lives, in a three-fold Benediction, each accompanied by a fervent "Amen," expressive of a three-fold farewell prayer. "So let it be."

(1) The Benediction of the Apostle:

"The grace of our Lord Jesus Christ be with you. Amen" (20b).

(2) The Benediction of Paul's Companions:

"The grace of our Lord Jesus Christ be with you all. Amen" (24).

(3) The Benediction of the Epistle:

"Now to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen" (25-27).

CHAPTER X concludes our travels through this wonder-book. It has brought us to a beautiful ending, at once fitting and soul-satisfying. Here we would fain halt. But no! To see the full beauty we must retrace our steps for the sake of an Emmaus walk, to let the living, throbbing personality of Jesus Christ our Lord greet us in its every page and fellowship with us in its every doctrine in a manner hitherto unrecognized, till we come to realize that HIS SALVATION is but HIMSELF. Short of this surely our journey is incomplete. Dear reader, will you take such a walk with us, with Him in CHAPTER XI?

CHAPTER XI

THE THREE-FOLD NAME: SUMMING UP MAN'S DUTY AND DESTINY

ROMANS 1:3

There remains for us the task of summing up the teachings of Romans in terms of personality—the one Person through whom these wonderful truths come to realization in human life. This fact is stated in Romans 1:3, a verse that by position and purpose serves as a "text" to this homily on "His Salvation." Moreover, the writer does not wander from his text. We shall find the treatment of the theme true to the text throughout the Epistle.

"The Gospel of God concerning His Son." Let us pause there in the reading of the text till we drink in the truth that God's Gospel of Salvation has for its content "His Son"; that it does not consist of a set of doctrines or dogmas, principles or regulations, but that it consists of "HIM." Christianity consists of personality. In "Him" everything of doctrine, duty, and destiny, finds its origination, interpretation, and consummation. Personal relationship to HIM is the "first, last, and all the time" of Christian experience.

A friend once told in our hearing of his little boy becoming the recipient of a dissected map of the United States. But geography was beyond the lad. He struggled in vain to solve the problem. One day the father came home and found the boy in great delight over his discovered secret. He had noticed the fact that the reverse side of the pieces contained bits of a man. He knew what a man was like, so he set to work. He secured an open cane-seated chair and, watching from beneath as he worked, he put together the man's form, piece by piece. And now, from above, every part of the map appeared in its proper place. The man was the clue to the meaning of the map and unlocked its mysteries.

THE THREE-FOLD NAME: "Concerning His Son Jesus Christ our Lord." Three names to designate the one per-

son. Why so? Because all three are needed to rightly represent the person—His nature, character, work, all that He was made to be to us of the Father.

It was thus the angel announced the Father's gift that first Christmastide, under the three-fold name:

> "Unto you is born this day in the city of David a Saviour,* which is Christ the Lord" (Luke 2:11).

Most frequently we require three names for complete identification: Family name, personal or given name, professional or occupational name (as Doctor, Attorney, Reverend, and less intimately of other occupations, as Farmer So-and-so). "Lord" is His family name. It speaks of His deity. "Jesus" is His given name. It speaks of His humanity. "Christ" is His professional name. It speaks of His age-long work.

Jesus—Christ—Lord

Chart: Complete. See following page.

What we need now to see is that in unfolding His Salvation in the Book of Romans the Holy Spirit causes the light of Gospel truth and teaching to pass through the SPIRITUAL PRISM of the Son, the Light of the World, that men may see Him in the three primary colors of Redemption—Justification, Sanctification, Glorification—comprising His marvelous Rainbow of Redemption.

The complete *Chart* is now before us and its message is now complete in HIM. Let us note, referring to the Summaries of Divisions II, III, V:

JUSTIFICATION (Division II) is summed up as "righteousness unto eternal life by Jesus Christ our Lord" (5:21).

i. e. JESUS (II) who is also Christ (III) and Lord (V).

SANCTIFICATION (Division III) is summed up as "the love of God in Christ Jesus our Lord" (8:39).

i. e. CHRIST (III) who is also Jesus (II) and Lord (V).

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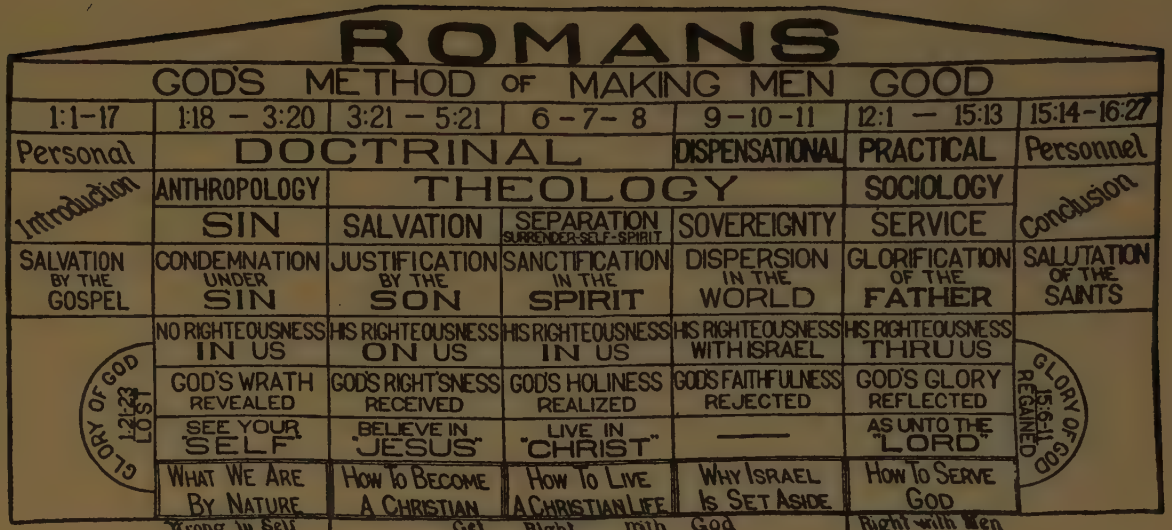
*Saviour is the equivalent of Jesus. Matt. 1:21. Jesus, the name previously announced to the parents, the angel was not free to use until bestowed by them upon the child.



COMPLETE CHART

GLORIFICATION (Division V) is summed up as "glorifying the God and Father of our Lord Jesus Christ" (15:6).
i. e. LORD (V) who is also Jesus (II) and Christ (III).

The intent is obvious. We find the three names of our text (1:3) standing out as the dominant, characteristic names of the three divisions of the book devoted to His Salvation and the ensuing Christian life and service. HE, in three-fold manifestation and realization, is the key.*

1—"JESUS" is His PERSONAL, human name, Heaven-given, and is descriptive of the work He came to do.

> "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21).

As Jesus He lived and loved, taught and wrought, suffered and sorrowed, died and rose again, all in fulfillment of the Name the Father gave Him.

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*While each division is a logical treatment of its dominant theme, as we have seen throughout the study, it must not be inferred that this divisional theme is adhered to rigidly to the exclusion of other phases of the Christian life. They are interwoven. So also are the names. And the deviations from the characteristic name, or order of names, will indicate such interweavings to the student. *E. g.*

DIVISION II. "By faith of Jesus Christ" (3:22) becomes in verse 24 "the redemption" that is "in Christ Jesus"; for while salvation is ours "by Jesus," the resulting experience is that of a life lived "in Christ."

DIVISION III. The opening of this division lays the foundation of Sanctification in a re-viewing of the Cross. Hence, it is declared, we "were baptized into Jesus Christ" (6:3) because it is a baptism into His death (as Jesus); but this ushers us into a life and experience of victory "in Christ Jesus" (6:11, 23 R. V.). At the close of chapter 7 man, in his sense of defeat, turns with new appreciation of the complete redemptive work to claim deliverance "through Jesus Christ our Lord" (7:25). But when, in chapter 8, the power of Sanctification is unfolded, it is "in Christ Jesus," never "in Jesus" (8:1, 2).

DIVISION V. The basis (laid in Division III) for harmonious Christian service is our oneness "in Christ" (12:5); but the expression of that life in Christ is in duty to be performed and service to be rendered "unto the Lord" (12:11; 14:6 (4 times), 8 (3 times), 9).

THE CONCLUSION has a wealth of allusion to the three-fold name of the text: The ministry is one of the gospel of "Jesus Christ" (15:16, 17; 16:25, 27); the bonds of Christian fellowship are "in Christ" and "in Christ Jesus" (16:3, 7, 9, 10); and the whole Epistle climaxes in a four-fold use of "Lord Jesus Christ" (15:30; 16:18, 20, 24).

Dear reader, when God labelled His Son "Jesus," Saviour, the label was a guarantee of reality and quality beyond that of any man-made goods. The label neither deceives nor misleads. When He labelled, He enabled. Moreover this Jesus has had 1900 years of experience in the work of "saving from sin." Can any one's case baffle Him?

We are bidden to BELIEVE in Him, which is simply asking us to receive Him as "Jesus," Saviour, to do the work for which He is named and qualified and in which He is trained and experienced, precisely as we would receive a human physician.

> "As many as received Him, to them gave He power to become the sons of God, even to them that BELIEVE ON HIS NAME: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

Have you received Him? that He might bestow upon you the right, power, privilege of a heavenly birth?

2—"CHRIST" is His OFFICIAL name. It is the Greek equivalent of the Hebrew "Messiah," and means "Anointed." This name added to "Jesus" served to identify Him as the promised personage of the Old Testament. His first disciples so used it:

> "He (Andrew) first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ . . . . Philip findeth Nathaniel, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:41, 45).

The name links Jesus officially with the Holy Spirit, to whom it refers; He who bears the name is the One who receives, possesses, and imparts the Spirit. Jesus entered the office at His baptism with the Spirit. He occupied the office during the Spirit-filled ministry of His life, death, and resurrection. He began to exercise the office in Heaven by pouring out the Spirit upon believers on the Day of Pentecost. All three aspects are noted by John the Baptist as the marks of His identification as Messiah:

> "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Spirit. And I saw, and bare record that this is the Son of God" (John 1:32-34).

Again, Peter explains Pentecost as evidencing the fact that "Jesus" is now exercising this office from Heaven, having been constituted or "made Christ":

> "Therefore let all the house of Israel (who had rejected Him as Christ) know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

Christian experience thus consists of a Christ in Heaven who, having died and risen and become a life-giving Spirit, is able, and does impart Himself to believers, coming to live in them by His Spirit.

Having believed on "Jesus" as Saviour, He now lives in us as "Christ"; and reciprocally we live "in Him."

THE ABIDING LIFE as taught by Jesus is now realized through the living, glorified Christ: "Abide in me, and I in you" (John 15:4, 5).

It is the secret of Christian living. Paul states it in four words: "To live is Christ" (Phil. 1:21). He is its vital essence. As a mere paper's thickness between the tree and its branch is fatal to the branch's existence; as it has no life and can bear no fruit, so "no more can ye, except ye abide in Me."

Dear reader, for the sake of your spiritual health, are you daily shaping your inner life, your thought-life, your heart-life, your soul-life, to this tremendous fact? Are you doing everything to consciously culture this life "in Christ," this life "in union with Christ" as it really means, this interpenetration of life, His and yours, till they are "inseparable" (Rom. 8:39)? It is the chief business of the Christian; not the living of a good life, but the living of HIS life, by so abiding in Him that it is Christ living His life in us.

Such a life will be good, and serviceable, with fruitage of the finest flavoring. It cannot be otherwise, for it is "the out-living of the in-living Christ." This brings us to His Lordship.

3—"LORD" is His ETERNAL, FAMILY name. It corresponds to "Jehovah" (translated LORD in the A. V.) of the Old Testament. By it He has been known from the beginning (it occurs 11 times in Genesis 2); and by it He will yet be revealed in His divine, family right to reign (Zech. 14:9; Isaiah 12).

While "Christ" represents His life indwelling us, "Lord" speaks of His mastery over us. It has a twofold bearing, the discerning of which is most important.

(1) THE PRESENT ASPECT OF DUTY. *E. g.*, John 13:13, 14. Jesus assures us He is now the "Lord and Master" of those who believe upon Him, and asserts His right to control the life, a right rooted in His present divine authority. It is with this aspect of His Lordship in view that the practical duties of Christian Service are enjoined in Division V. But there is always held in vista (as appears in the Summary of Service at the close):

(2) THE FUTURE PROSPECT OF GLORY. His is to be a world-wide Lordship in the day of His revelation with the name, "King of kings and Lord of lords" (Rev. 19:16). That this ushers in a wider Lordship than He has previously exercised over His professed followers is made very clear by the context (Rev. 19:11-21). It is co-extensive with all creation.

Of this coming glory and name, His present exaltation and name, in Heaven, are the pledge and prospect.

> "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:9-11).

This entire passage (Phil. 2:5-11) sets forth the three tenses of the Son's revelation in Humiliation, Exaltation and Glorification:

1—His Past Humiliation as "Jesus." 2:5-8.
2—His Present Exaltation as "Christ." 2:9.
3—His Future Glorification as "Lord." 2:10-11.

In that day of full revelation He will be completely acknowledged in the unveiling of His personality as "Jesus" "Christ" "Lord" to the Glorification of the Father, which is the goal of His redemptive work, 1 Cor. 15:24-28. Compare now the teachings of the completed *Chart*—complete in these same three-tense revealings of the Son for full Salvation, past, present, future.

Reverting now to Division V we understand more perfectly why its Summary of Service is stated in terms of these two aspects of His glory:

1—The Present Duty of all believers to glorify Him. 15:6, 7,

In view of

2—The Future Prospect of all nations of earth glorifying Him. 15:9-12.

In other words, our glad, loyal service to Him as Lord today is to anticipate the future day when all shall join in His praise. We are the advance agents of His coming glory. This lends a peculiar point and purpose to all Christian endeavor. In our service now rendered to Him as our personal Lord we are to portray and prophesy to an unbelieving world the glory and honor which are to be His as Lord of all the earth. What a privilege beyond all compare!

(3) Moreover, the full teaching concerning Glory, in Romans and elsewhere, has a third aspect, namely, our PERSONAL GLORIFICATION. This is set forth in Romans 8:17-25. It is intermediate to (1) and (2); so the complete doctrine of **Glorification** should stand thus:

1—Our Present Glorification of Him (12:1—15:6, 7).
2—Our Future Glorification with Him (8:17-25).
3—His Prospective Glorification by all Men (15:8-12).

How often Jesus enjoined upon us, by parable and precept, a present faithfulness of service (1) in prospect of this future glory, ours and His (2 and 3)! *E. g.*,

"His lord said unto him, Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21).

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt. 16:26, 27).

In conclusion, we venture to tabulate some of the more evident aspects of His revelation to us and our relationship to Him, inherent in and suggested by the three-fold name, JESUS CHRIST OUR LORD.

The Three-Fold Name

Name—	"Jesus"	"Christ"	"Lord"
Being—	"Was"	"Is"	"Is to Come"
Place—	On Earth (Heb. 9:26)	In Heaven (9:24)	On Earth (9:28)
Office—	Prophet	Priest	King
Shepherd—	John 10:11 "Good" Psalm 22	Heb. 13:20 "Great" Psalm 23	1 Pet. 5:4 "Chief" Psalm 24
Feast—	Passover	Pentecost	Tabernacles
Believer's—	Past	Present	Future
Benefit—	Justification	Sanctification	Glorification
Attitude—	Faith	Love	Hope

This tabulation is suggestive and, in the main, self-explanatory, calling for only the briefest comment.

He who "was" revealed on earth, among men, came to be our Prophet, speaking as never man spake. But through the enmity of men, hating Him without a cause, His prophetic work climaxed in the Cross, whereon He became both Priest and sacrifice; and, being raised from the dead and lifted into Glory, He became our High-Priest (Priest on High). In Heaven today He "Is" our Priest, exercising

the office by and through the Blood of His sacrifice; and from thence He "Is to Come" in the office of King.

As the Shepherd He is described by the three adjectives "Good," "Great," and "Chief"; they refer respectively to His sacrificial death, His present resurrection life, and His future appearing to reward His under-shepherds (see references). This progression of revelation is strikingly and prophetically embedded in the Old Testament, in Psalms 22, 23, and 24. Psalm 22 is the suffering Saviour, beginning with words taken by anticipation from His lips upon the Cross: "My God, My God, why hast Thou forsaken Me?" and so throughout. Psalm 23 is the living Shepherd whose tender, soul-restoring, death-conquering presence and ministry are all-sufficient. But Psalm 24 is the Lord coming into His own as King:

> "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, He is the King of Glory."

The sequence of these Psalms is assuredly as much inspired as the individual Psalms themselves, one of many instances where the truth of the Scriptures stands forth in their very structure.

The three annual feasts of the Jews picture in a pantomime enacted yearly by the nation the three-fold revelation of the Son in redemption: The Feast of Passover is fulfilled by Jesus becoming the Lamb slain at Calvary. The Feast of Pentecost is fulfilled by the glorified Christ bestowing His Spirit upon His followers, a feast that fills in the entire interim of His absence. The Feast of Tabernacles He will fulfill in His return for the ingathering of the harvest and the ushering in of His reign of righteousness. Thus the three-fold name is the key to the three annual feasts.

In all this there is a past, present and future benefit to the believer. His Justification is a past accomplished fact: Jesus said, "It is finished." His Sanctification is a present, progressive realization: Christ is his in-living, transforming presence. His Glorification is a future, promised prospect:

"The Lord Himself shall descend from heaven," in resurrecting and rapturing power, "and so shall we ever be with the Lord."

This three-fold revelation calls for a three-fold attitude of "Faith," "Love," and "Hope," the three cardinal virtues, the three fundamental graces of a full-rounded Christian character: Faith in Him who died for us (John 3:14-16), Love through His Holy Spirit poured out into our hearts (Rom. 5:5), Hope, the purifying hope of seeing Him and being like Him (1 John 3:2, 3). How happy the Christian who is vitally related to his "Jesus" by a saving "Faith," to his "Christ" in transforming "Love," to his "Lord" through a buoyant "Hope"!

A Program of Redemption. We are struck with the fact that Redemption as revealed in these names is a program, an unfolding program for the individual and for the world. God's Salvation is a progression. It has its past, its present, and its future. And this progressive program is in and through His Son.

But there is one thing that stands in its way. If it is blocked it is because this divine personality, appointed to execute it, is withstood, refused, resisted, by a human personality—Self. See the *Chart*. It recalls the scene of Jesus weeping over Jerusalem: "I would—ye would not" (Matt. 23:37).

Self—my self—pitted against the Son of God! Self wants to live its own life and have its own way; but so long as it does it precludes the Son of God having His way with me, and God's gracious purposes in Jesus—Christ—Lord are brought to naught. For Self is a condemned criminal (Division I with 8:3-8). It is my Barabbas, lawbreaking and unworthy, contending for his freedom against the Holy One of God. I find myself on Pilate's judgment seat, under necessity of deciding between the two. Which will it be? To set Barabbas free means a further life of sin, selfishness and shameful failure, while the Son of God is crucified afresh. But to pass sentence upon Barabbas, this is to bring myself into the liberty of a son of God and

set the Son of God free to carry out His program. Oh let us speak the word that strikes sin's shackles from us!

"Surrender" is the word. It is big with possibilities. Nothing short of this will satisfy. Dedicate the life, the entire life, to Him. Make out the title deed, holding nothing back. Be definite. Do it deliberately. Lay it at His feet. Place it wholly into His hands. Make no reservations. Ask Him to accept it. Assure Him He will be unhampered in the out-working of His program. And beginning with that day of definite understanding you will become more and more enamoured of Him through ever fresh unfoldings of what He has done for you as your Saviour, what He is doing in you as your indwelling Christ, what He longs to do through you as your Lord, all to His praise and glory.

Do not deprive yourself and Him of the satisfactions of such a relationship by failure to make a full surrender. Yield! Yield!! Yield!!! And lo, the wonders of Romans are yours.

SUPPLEMENT A

THE BOOK OF ROMANS IN TERMS OF THE TABERNACLE

The Tabernacle is God's Story of Salvation told in picture form, a story that is begun in the Old Testament and is unfolded in subsequent Scriptures under the same imagery. Yet the Tabernacle is more than imagery. It is the divine "scheme" of the plan of Redemption, the "plans and specifications" for its out-working in the past, the present, and the future.

But the Book of Romans is also the Story of Salvation. And since it is an axiom that "things equal to the same thing are equal to each other," we are not surprised to discover the same structure common to both. In a remarkable manner the Book of Romans follows the lines of development laid down in the Tabernacle. The correspondence is both striking and illuminating. But more—in this correspondence we find an infallible, Spirit-given key to the correct interpretation, to the divinely intended import, of the teachings of the book.

Chart. See opposite page.

Here is the Tabernacle in outline—its floor plan* and its simplest possible terms. Beneath is a legend serving as a guide to its progress of teaching. To picture its more detailed teaching would prove confusing and be apart from our present purpose. We are after only its outstanding truths; hence we simply offer such suggestions as serve the aim of this Supplement.

A—In the World: Man's natural state since the Fall.
① Sin separates from God.

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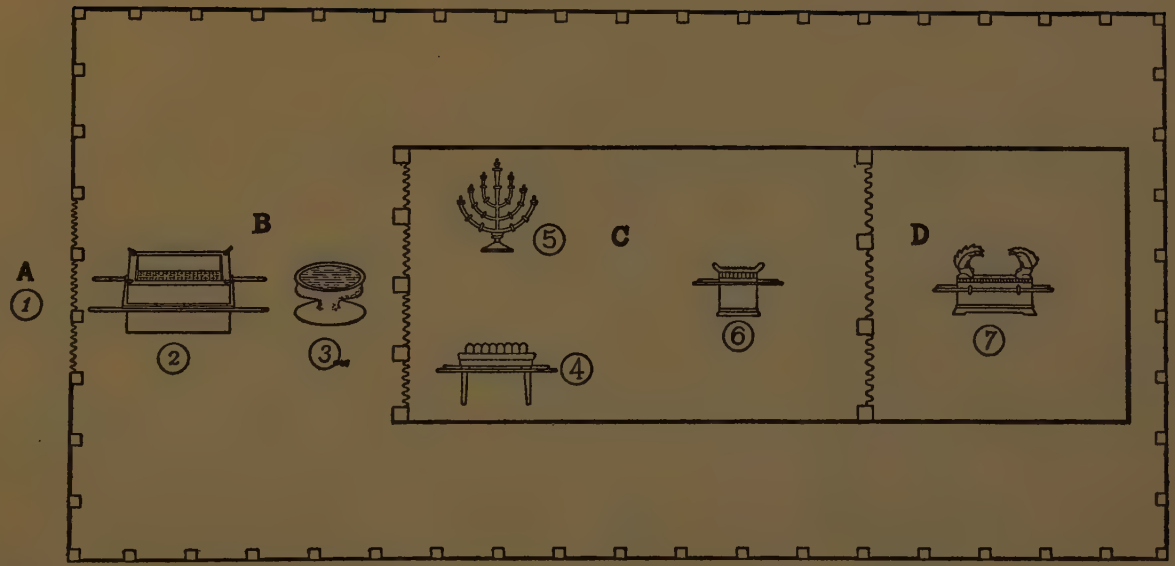
*To better reach the eye through the illustration the building has been drawn on a considerably larger scale than the surrounding court. The true dimensions and proportions are: court—50x100; building—10x30.

THE TABERNACLE



A. In the **World** (Condemnation)
① Sin. Separates

B. In the **Court** (Justification)
② Blood. Atones
③ Water. Cleanses

C. In the **House** (Sanctification)
④ Bread. Satisfies (Us)
⑤ Oil. Witnesses (Others)
⑥ Incense. Worships (God)

D. In the **Glory** (Glorification)
⑦ Mercy Seat. Covers

See footnote on opposite page.

B—In the Court: Jesus' saving work, two-fold in its character ②, ③.

C—In the House: The place where the saved man enters in to live in fellowship with God, his needs met in ④, ⑤, ⑥.

D—In the Glory: The place of God's immediate Presence, to be entered but the once each year, picturing the full reach of redemption of which the presence of our Man, Christ Jesus, in the Glory is the present pledge and token of man's restoration to perfect and eternal fellowship with God ⑦.

Evidently, then, the Tabernacle has a progress of development which corresponds to the progress of revelation in the Scriptures themselves. Thus:

A—The Tabernacle in Type or Picture Form. The Old Testament.

> "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed thee in the mount" (Heb. 8:5; see Ex. 25:9, 40; Heb. 8:1, 2; 9:23).

B—The Tabernacle Realized in the Incarnation. The Gospels.

> "And the Word was made flesh, and dwelt (Greek, "tabernacled") among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14).

C—The Tabernacle Realized in Believers. The Acts and Epistles.

> "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" (1 Cor. 3:16).

D—The Tabernacle Realized in the World. The Revelation.

> "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the

light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it" (Rev. 21:22-26.)

Again, it is evident that the Tabernacle presents a picture of the progress of human experience; likewise of the doctrines, which but embody such experience in formal statement. Thus:

A—Our State Out in The World. Condemnation under Sin.

"Dead in trespasses and sins; wherein in time past ye walked according to the course of this world . . . children of disobedience . . . and were by nature children of wrath . . . having no hope, and without God in the world" (Eph. 2:1, 2, 3, 12).

B—Our Entering Into the Saviour's Work for Us. Justification by the Son.

"But now in Christ Jesus ye who once were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition . . . that He might reconcile both unto God in one body by the cross" (Eph. 2:13, 14, 16).

"Verily, verily, I say unto you, He that heareth My word, and believe on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death (A) unto life" (John 5:24).

C—Our Life as Believers Indwelt by Him. Sanctification in the Spirit.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," etc., a life in keeping (2 Cor. 6:16, 17).

D—God's Glory Restored in Human Life. Glorification with the Father.*

*The doctrine of Glorification has its present aspect as well, the individual believer's glorification of the Father now, taking Him out to a world that knows Him not, in anticipation of his ultimate glorification with the Father, when He is known in all the world. The full teaching is found on page 144.

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new" (Rev. 21:3-5; see also 21:22-26 quoted above).

From the foregoing we may gather these more evident teachings of the Tabernacle into tabulated form, as follows:

	A	B	C	D
Development	In Type	In Christ	In Believers	In the World
Scripture	Old Testament	The Gospels	Acts and Epistles	The Revelation
Persons	Self	The Son	The Holy Spirit	The Father
Doctrine	Condemnation	Justification	Sanctification	Glorification

The similarity between all this and what we have already found in the Book of Romans is so striking and self-evident as to cause us to turn with eagerness to the outlining of the Epistle in terms that will disclose the thought of the Tabernacle teaching throughout its pages. If the correspondence carries through the book, surely here is a proof of inspiration of the very highest order and value.

The element of progress so germane to the Tabernacle is brought out in the following *Outline* of Romans by designating the Divisions as successive steps: A to B; B to C; C to D; while the experience of Israel is one of retrogression, from C to A—from their favored position as God's people back into the World.

Outline

Romans In Terms of The Tabernacle

Introduction and Theme: Salvation. 1:1-17.

A—Man's Condition in the World. 1:18—3:20.

God's Glory Lost—Living like Beasts
A Degraded Life—Worthy of Death. (1:18-32)

Condemnation Under Sin

Gentile and Jew alike Guilty (2:1—3:8).
① All in Sin; None Righteous (3:9-20).

A—B—{God's Righteousness Made Man's His Sacrifice For Us.} 3:21—5:21.

② His Righteousness Ours through Faith in His Blood (3:21-31).
Righteousness Imputed to Abraham by Faith (4:1-22).
To Us also on the basis of the Death ② and Resurrection ③ of Jesus (4:23, 24).
② Delivered up for our Offences (4:25a).
③ Raised again for our Justification (4:25b).

Justification By the Son

The Benefits of Justification by Faith (5:1-5).
② Assured by the Nature of His Death (5:6-9).
③ "Much More" by His Resurrection Life (5:9-11).

Summary: A Contrast of Man's Condition in A and B.

A—Condemnation, Sin and Death by Adam
B—Justification and Life by Jesus Christ (5:12-21).

B—C—{Man's Life In Union With Christ. His Life In Us.} 6:1—8:39.

The Deeper Meaning of Jesus' Work for Us:

Our Union with Him {② in His Death and ③ in His Resurrection} (6:1-8)

Because of the Nature of ② and ③ (6:9-10)

We are to Reckon ourselves { ② Dead unto Sin; ③ Alive unto God } (6:11-14)

Our Union with Him in Resurrected Life (6:15—7:6).

② Dead to the Law by the Body of Christ (7:4a).

③ Married to the Resurrected "New Man" (7:4b).

Sanctification In the Spirit

Failure of Self (A) to Live a Christian Life (7:7-25).

Victory of the life (C) In Union With Christ (8:1-39).

④ Life in Christ (8:1-4).

⑤ Witnessing Presence and Work of the Spirit (8:5-25).

⑥ Prayer to the Father (8:26-34).

The Three-fold Incense of Acceptable Worship (Cf. Ex. 30:34-38; Eph. 5:18-20).

Through the Spirit (8:26, 27).
To the Father (8:28-32).
In the Name of the Son (8:33, 34).

Victory of the Inseparable Life in Christ (8:35-39).

C—A— { Why Israel Is Set Aside Back in the World (A). } 9:1—11:36.

(Their "House" (C) "Left Desolate"—Matt. 23:38).

Though Blessed with great Spiritual Privileges (9:1-13).

The Jews have become "Vessels of Wrath" (A)
Gentiles have become "Vessels of Mercy" (B) } (9:14-29).

Back To A

Gentiles have gained Righteousness by Faith (B)
This the Jews have lost through Unbelief (A) } (9:30-33).

They failed in the Righteousness of Works (10:1-4).
They can have the Righteousness of Faith (B) (10:5-13)
By Confessing Faith in Jesus as ② Dead ③ Risen (9, 10).
God's Plan for Proclaiming this "Word of Faith" (10:14-17).
Leaves them without Excuse in their Unbelief (10:18-21).

Can Return To B

Israel not Permanently Cast Away (11:1-12).
Are the Natural Branches (of the Candlestick) ⑤ (11:13-24).
Broken Off in Unbelief, will be Grafted In Again.
Time and Manner of Israel being Saved (11: 25-27).
Thus they will share in His Mercy ⑦ (11: 28-32)
and Call forth His greater Glory (D). (11:33-36).

Will Return To C and D

C—D— How Man Is to Glorify God (Take Him Out to the World.) 12:1—15:13.

⑦ By the Mercies of God we have Experienced (12:1) We are Besought to Glorify Him in Daily Living. In relation to Self (12:1, 2); Church (12:3-8); Society (12:9-21); Government (13:1-14); Doubtful Questions (14:1—15:3); The Whole World (15:4-13). These Relationships Call, Respectively, for: Sacrifice; Humility; Love; Submission; Doing All Things as Unto the Lord; With the Ultimate Goal—His Glory Filling the Whole World (D).

Glorification Of the Father

The Conclusion: Salutation. 15:14—16:27.
It Ends in D:
"To God only wise, be Glory through Jesus Christ for ever. Amen."

The Epistle
Begins with A: The Glory of God Lost.
Closes with D: The Glory of God Regained.

SUPPLEMENT B

SUGGESTED STUDIES FOR BIBLE CLASSES

To render the foregoing more readily available as material for Bible Class study, grouped in suitable divisions, we offer the following suggestions for a series of lessons. And to secure a fuller rounding out of the doctrinal and dispensational truths of Romans, we base an occasional study upon two small, standard books along these lines, books that every student of Scripture will do well to own: Todd's "Vital Teachings of God's Word," and Scofield's "Rightly Dividing the Word of Truth."*

LESSON 1 { Subject: "God's Method of Making Men Good." Study Material: Romans—Entire Epistle; "His Salvation," Chaps. I, II, III.

LESSON 2 { Subject: "Paul and the Gospel." Study Material: Romans, 1:1-17; "His Salvation," Chap IV.

LESSON 3 { Subject: "God's Case Against Man Stated." Study Material: Romans, 1:18—2:16; "His Salvation," Chap. V.

LESSON 4 { Subject: "God's Case Against Man Proved." Study Material: Romans, 2:17—3:20; "His Salvation," Chap. V.

LESSON 5 { Subject: "Sin and the Sinner." Study Material: "Vital Teachings," Chap. I.

LESSON 6 { Subject: "God's Method of Salvation." Study Material: Romans, 3:21—4:25; "His Salvation," Chap. VI.

LESSON 7 { Subject: "The Benefits of Salvation." Study Material: Romans, 5:1-21; "His Salvation," Chap. VI.

LESSON 8 { Subject: "Justification." Study Material: "Vital Teachings," Chap. III.

LESSON 9 { Subject: "Regeneration." Study Material: "Vital Teachings," Chap. IV.

* Both to be had of the publishers of this volume, at 20 cents each.

LESSON 10 — Subject: "Our Identification With Christ." Study Material: Romans, 6:1—7:6; "His Salvation," Chap. VII.

LESSON 11 — Subject: "Law and Grace." Study Material: Romans, Chap. 6—7; "Rightly Dividing the Word," pp. 50-65.

LESSON 12 — Subject: "The Believer's Two Natures." Study Material: Romans, Chap. 7; "Rightly Dividing the Word," pp. 66-74.

LESSON 13 — Subject: "The Victorious Life in the Spirit." Study Material: Romans, 8:1-25; "His Salvation," Chap. VII.

LESSON 14 — Subject: "The Victory of Sons Through Prayer and Providence." Study Material: Romans, 8:26-39; "His Salvation," Chap. VII.

LESSON 15 — Subject: "Sanctification." Study Material: "Vital Teachings," Chap. X.

LESSON 16 — Subject: "The Believer's Standing and State." Study Material: "Rightly Dividing the Word," pp. 75-84.

LESSON 17 — Subject: "God's Sovereignty With Israel." Study Material: Romans, Chap. 9; "His Salvation," Chap. VIII.

LESSON 18 — Subject: "God's Easily-Had Righteousness In the Gospel." Study Material: Romans, Chap. 10; "His Salvation," Chap. VIII.

LESSON 19 — Subject: "God's Faithfulness In Israel's Future." Study Material: Romans, Chap. 11; "His Salvation," Chap. VIII.

LESSON 20 — Subject: "The Jew, The Gentile, and The Church." Study Material: "Rightly Dividing the Word," pp. 7-17.

LESSON 21 — Subject: "Serving God In Personal, Church, and Social Life." Study Basis: Romans, Chap. 12; "His Salvation," Chap. IX.

Lesson 22 { Subject: "Christian Citizenship."
Study Material: Romans, Chap. 13; "His Salvation," Chap. IX.

Lesson 23 { Subject: "Shall I? or Shall I Not?"
Study Material: Romans, 14:1—15:3; "His Salvation," Chap. IX.

Lesson 24 { Subject: "Salvation and Rewards."
Study Material: "Rightly Dividing the Word," pp. 85-89.

Lesson 25 { Subject: "Fellowship and Farewell."
Study Material: Romans, 15:14—16:27; "His Salvation," Chap. X.

Lesson 26 { Subject: "Jesus—Christ—Our Lord."
Study Material: Romans, Entire Epistle; "His Salvation," Chap. XI.

Lesson 27 { Subject: "Man Saved, Sanctified, Glorified."
Study Material: Romans, In Terms of The Tabernacle; "His Salvation," Supplement A.

It is earnestly urged that every gathering of the class be characterized by definite prayer, to the end that the Holy Spirit may illuminate the study, and further, that every member may, by personal experience and life, become "living epistles" of these great truths.

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